

Voices from Inside: Prisoners Respond to the AIDS Crisis is a collection of writings that was intended to give prisoners with HIV/AIDS and peer educators inside a voice at two national AIDS conferences in San Francisco in October 1993. Useful reading for any prisoner working to deal with the AIDS crisis inside, or for anyone on the outside who supports their struggle. This is a booklet designed for active use. On the outside, the booklet costs \$3, plus \$1. for postage. It is free to prisoners. Write:

Prison Issues Committee
San Francisco Act Up
P.O. Box 14844
San Francisco, CA 94114

Books 2 Prisoners is a program whose purpose is to broaden the range of reading materials available to prisoners across Canada. We are aware of the lack of access to current and diverse reading sources, and it is this void we wish to help fill. Through donations from certain generous publishing companies and bookstores we have books, journals and magazines covering a wide variety of subjects including health, history, women's issues, native issues, politics, sexuality...

Books 2 Prisoners will accept requests for books, journals or magazines by subject, author or title. If we don't have the specific book asked for, we may send the closest thing we find to the request. We want to hear from prisoners in Canada. Please spread the word.

Books 2 Prisoners
315 Cambie St.
Vancouver, BC V6B 2N4

The Hidden Side of the Criminal Justice System Prisoners and ex-prisoners: Who are you? Send us your poetry, art, fiction, or personal history.

Prisoners, ex-prisoners, family and loved ones: How "just" is the trial process? What is the effect of limiting the rights of the accused, the convicted, the imprisoned, and the condemned? How are the victims chosen in the death penalty "lottery"? How does society lose by imposing the death penalty? What are the root causes of crime? How does a prison forcibly drug a prisoner and what is the result? What earns a prisoner time in a security housing unit — and release? In what ways does life on the streets

continue in prison? How do prolonged isolation and other tortures affect a prisoner — and affect society after release? What causes recidivism? (How are prisoners prepared to re-enter society?) Give the public the other side of the story! (Some submissions may be printed in the *North Coast Xpress*.) Send submissions to:

North Coast Xpress
P.O. Box 1226
Occidental, CA 95465

Amor y Rabia is produced in Mexico City as a the Spanish-language paper of the Love and Rage Revolutionary Anarchist Federation. Content will include original articles from Latin America as well as translations from the English-language version.

Subs are \$13.00 1st class in the U.S. and Puerto Rico or \$9.00 for 3rd class; internationally \$18.00. Pass the word on to Spanish-speaking prisoners who can write for a free sub. Contact:

Love and Rage
P.O. Box 853 Stuyvesant Stn
New York, NY 10009

The fall 1993 issue of *On Indian Land* is out. This paper covers Native land struggles across the Northern part of Turtle Island. It takes Native prisoners' issues seriously, and is increasingly providing a forum for the struggle for religious rights in the Iron Houses. Subs are \$8.00 for 4 issues, free to prisoners. Write:

Support for Native Sovereignty
P.O. Box 2104
Seattle, WA 98111

Lorenzo Komboa Ervin, a former POW, and one of the Marion brothers from the struggles there in the 1970s has re-written "A Draft Proposal for an Anarchist Black Cross Network" which was first published in 1979. In it, the history, purpose and, more importantly, steps towards revitalizing the Anarchist Black Cross (ABC) are outlined. The pamphlet is available for \$1 from:

Nightcrawlers ABC
P.O. Box 20181 Tompkins Sq. Station
New York, N.Y. 10009

The *Mad Farmers' Jubilee Almanac* is a new magazine about "time". They would like to hear from prisoners since they "probably have a lot to say about time." The magazine will "be an open forum for stimulating

intercourse relating to temporal alternatives. Anything goes." They'll try to offer prisoners a reduced price. Write:

MFJA/James Koehnline
P.O. Box 85777
Seattle, WA 98145

We were in error in listing some of the prices for books from Cooperative Distribution Service.

Night-Vision is \$16.00, \$8.00 for prisoners, with a 40% bulk discount

Settlers: Mythology of the White Proletariat is \$8.95, with the prisoners price of \$4.00. Bulk rate is 50%.

Write:

Cooperative Distribution Service
5 North Wabash Rm 1409-93
Chicago, IL 60602

Attention Texas HIV+/AIDS prisoners

The Writ Writers Network (WWN) of the Texas prison system is putting together a major litigation to obtain rights for those infected with the HIV/AIDS virus. We are seeking information, names and pertinent incidents to help us prepare an adequate action. Therefore, we encourage you to contact us and let us know that you can help us to help you obtain your rights.

This litigation will cover both the TDCJ-ID and the county jail's holding infected prisoners. We can not do this without your help. This litigation is for you and we can not help you if you do not get involved.

Please contact one of the following:

Noah S. Martinez #493712
Coffield Unit, Rt 1 Box 150
Tennessee Colony, TX 75884

Roger E. Pirkle #430123
P.O. Box 38 Goree Unit
Huntsville, TX 77344-0001

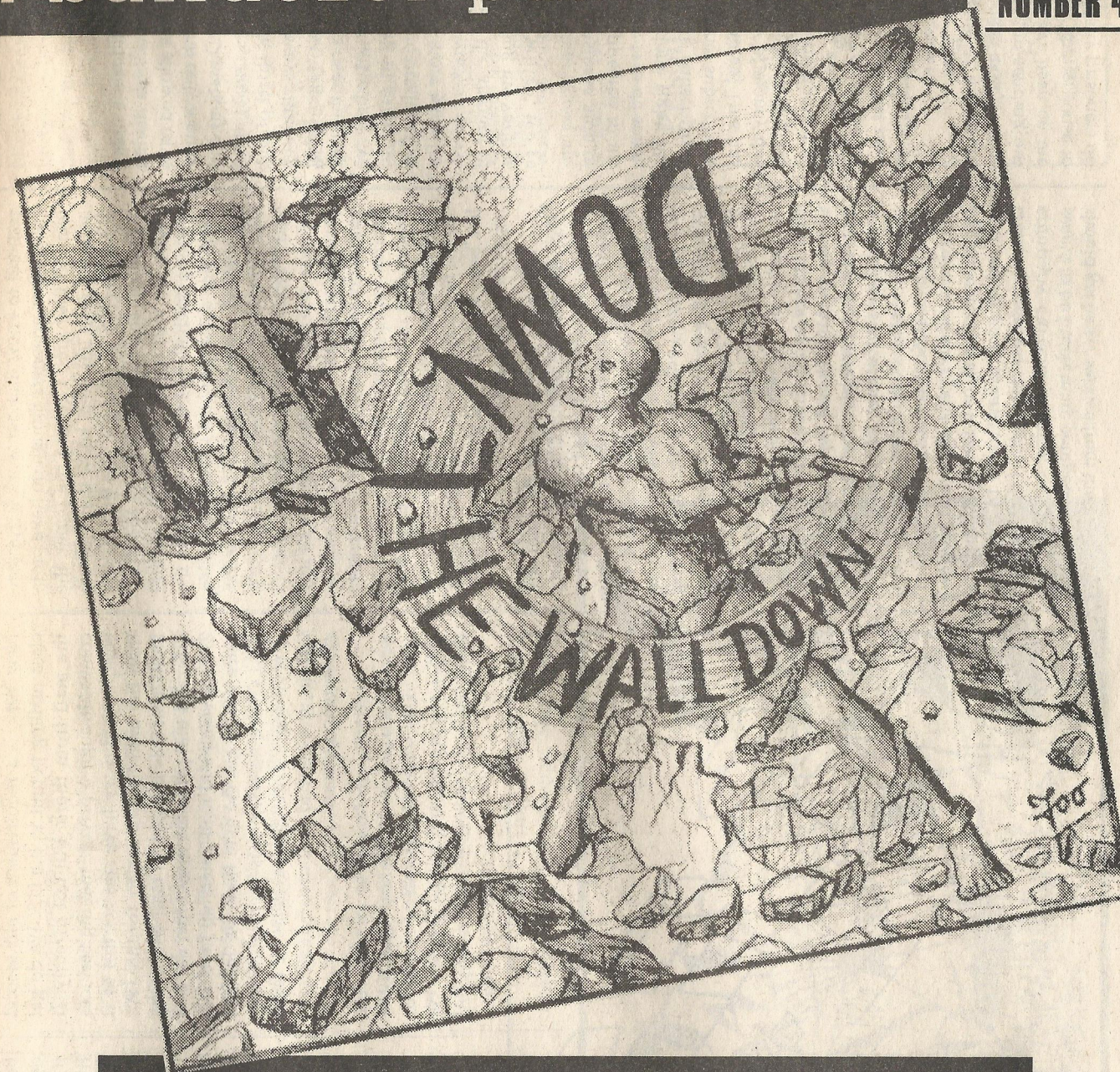
or

Anna Dobbyn
at the Prisoners' Rights Advocacy Centers
of America, Inc. (no address given.)

PRISON NEWS SERVICE

a bulldozer publication

NOV/DEC 1993
NUMBER 43



Facing up to AIDS
Racism, racialism and the roots of conflict

3
centre

REPRESSION AND RESISTANCE:
Indiana, California, Pennsylvania and Ohio

Censorship and repression in Indiana's penal system

Can We Get Some Support?

Revolutionary Greetings &
A Clenched-Fist Salute to de People:

Once again, de agents of repression has attacked, launched a counter-offensive in a fruitless attempt to stifle/arrest ideas, in a fruitless effort to assassinate truth and knowledge. A fruitless attempt to prevent de slowly awakening mass of prisoners here at M.C.C. from reaching its revolutionary potential, from shattering de kkkolonial mentality and finding our individual and collective humanity. Once again, they shall fail because evil can't last.

Committee for Freedom appeal

We are writing the people to let everyone know about the illegal search and seizure of the prisoners' newsletter *Human Rights Held Hostage* ordered by D.O.C. Deputy Commissioner John Nunn and conducted by officials at M.C.C. Westville during November 7-10. Over a period of several days, staff did a sweep of the entire institution, searching for this newsletter in particular, according to guards. And indeed issues of *HRHH* were systematically confiscated along with other politically progressive material, even some legal material. Confiscation slips were not issued for all the confiscated material and the prison's own regulations were violated. Such search and seizure goes beyond censorship, but amounts to theft of personal property. Why?

For those who are not familiar with it, *HRHH* is a prisoners' newsletter published by a multi-racial prisoners' human rights organization called the Committee for Freedom (C.F.F.). C.F.F. was formed in the aftermath of the prisoners' hunger strike at M.C.C. to collect and publish writing by politically progressive prisoners throughout the Indiana prison system — *HRHH* was then born, featuring essays, poetry, and artwork by prisoners. C.F.F. upholds the United Nation's Standard Minimum Rules for the Treatment of Prisoners (available upon request) and seeks to educate both prisoners and the larger public on the struggle for self-determination by the Black community and other oppressed nations within this country and abroad. And indeed within the prisons, members of C.F.F. struggle to bring prisoners together, settle divisions, hold study classes, and provide the education for social change ("rehabilitation") that is not offered by the authorities. Is this a crime?

HRHH has never advocated violence against staff or other prisoners, it has never promoted criminal activity in any shape or form. On the contrary, it is strongly anti-gang, anti-crime, and anti-drug. The federal courts have established that prison officials cannot ban publications simply because of their political content. *Murphy v. Dept. of Corrections*, 814 F. 2d 1252, 1257 (8th Cir. 1987). Nor can prison officials censor incoming materials because said material offers unfavorable views of prison. *Brooks v. Andolina*, 826 F. 2d 608, 610 (7th Cir. 1987). Yet this recent institution-wide "sweep" targeting *HRHH* is clearly an attack on the publication for its political content. If this is not the case, then could the D.O.C. please explain to us why *HRHH* has been targeted for an institution-wide witch-hunt and not the Ku Klux Klan literature some prisoners have collected? Annual subscriptions are \$5 for prisoners, \$12 for individuals on the outside, and \$15 for organizations. It is a bi-monthly publication.

Those interested in a sample copy of *Human Rights Held Hostage* should send requests to the:

Committee for Freedom Publications
P.O. Box 14075
Chicago, IL 60614-0075
Committee For Freedom Outside staff

A Chronology of Events

On November 7/93, a Sunday, at approximately 10:00 a.m., a guard approached de cell/kage i was in and stated "Charlie Wright (Supt.) told me to get de *Human Rights Held Hostage* (*HRHH*)" and dat he would send me a confiscation slip. My response was dat D.O.C. policy and standard operation procedure (S.O.P.) requires all incoming mail to be confiscated at its inception into the institution, not five days after its arrival and futhermore i don't have no *HRHH* — when i finished reading it, i threw it away.

At approximately 10:30 a.m., i was shook down by three guards for over an hour. They failed to locate any *HRHH*; as a result they were instructed to shake down de entire section, a total of five other prisoners. After this search, they still did not find a *HRHH* issue.

At approximately 2:00 p.m. a shake down team entered our section and proceeded to reshake down everyone in de section, myself and the same five people who had been searched earlier were searched again, once again not finding any copies of the newsletter.

On Nov. 8/93 M.C.C. C-Pod (a pod is a cell block of 56 cells divided into 4 sections with 14 cells in each section; M.C.C. is made up of 4 pods: A, B, C and D) was placed on total lockdown and it was only later dat we found out dat de entire kkkamp was under siege. During de early stage of this siege, spot shake downs of various prisoners, comrades and C.F.F. inside staff was conducted.

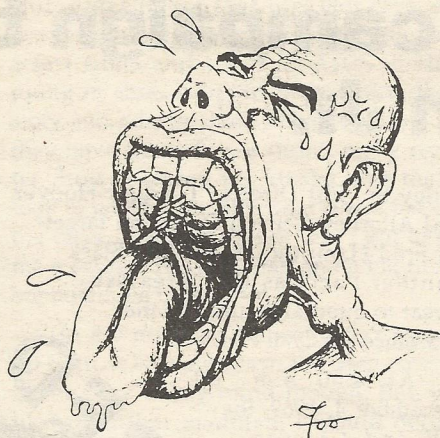
On Nov. 9/93 we were kept locked-down. During this period we were all shook down again, all prisoners on C-Pod which was also being done throughout M.C.C. This time though all typed political essays dat appeared to fit de format of *HRHH* were confiscated. All political essays (typed) dat had pictures as part of de essay were seized. As a result, all back issues of *HRHH* were confiscated. This is taking place all over de kkkamp (and state?). We don't know yet if this is extending to other kkkamps in Indiana because this is being written right after de raid.

From me, a lot of personal typed writings, legal materials etc. were confiscated. De pigs just outright read materials dat they

UPDATE

As we were finishing this issue, we were informed that most copies of *HRHH* had been returned. Some, but by no means all, prisoners even got back the latest issue of *HRHH* which seemingly disturbed the Brothers' keepers. The return of the paper though, doesn't indicate any change of heart by the authorities at M.C.C. At best it just means that they weren't willing to have any legal challenge of their ability to conduct such gestapo-type raids looking for newspapers that are used to organize and educate. (There were also selective raids looking for *PNS* recently.) A local newspaper had recently covered the story, so perhaps even with their ability to manipulate and control news coverage, the prisoncrats did not want to have their repressive actions receive any public attention. It has been suggested that the point of the exercise might well have been to find out which prisoners were connected to *HRHH*.

HRHH needs support to continue on with its good work. No doubt there will be more harsassment in the future. The prisoners and outside staff of the newsletter must take some satisfaction that their work has forced the pigs to once again reveal their heavy hand. (Bulldozer)



chose to confiscate. So far none of us have been given any kind of notice of confiscation etc.. Unofficially i was told dat de Deputy Commissioner of the D.O.C., John Nunn, or the Regional Director of the D.O.C., Jack Lemmons, ordered dat all issues of *HRHH* be confiscated. In de 11 years of my captivity, this is an unprecedented move by de enemy to sweep for a publication like they are doing.

A Call to Action

For some of us this didn't come as a big surprise, perhaps de manner in which it was done did, but we knew dat eventually because of de type of message we were putting out dat *HRHH* would come under attack. Especially now dat it had started to take root amongst all sectors of prisoners, especially New Afrikans. i suspect dat these sweeps were carried out across de state, but even if they weren't, it's only a matter of time before it happens so we all must act like it's happening where we are at and throw our collective weight together to challenge it. If these imperialist dogs are able to single out and attack a political publication and get away with it, then it's only a matter of time before they move on *PNS*, *PLN*, *Crossroads*, *Burning Spear*, *Coalition for Prisoners' Rights*, *Justice Watch* etc. We got to launch a counteroffensive. This counteroffensive should be several pronged:

1) We plan on initiating legal action against de state for violating our rights in confiscating material based on its political content. So far in numerous cases, de kkkourt has ruled in prisoners' favor. i personally feel we got a clear victory. Depending on de amount of support we get, we are going to file a class action. We want to possibly hire a lawyer to assist us in this class action. We are asking for organizations and progressive individuals, revolutionary prisoners to come out in support of this effort. We need to mobilize against this attack. In order to do this we need funds to help get de necessary legal assistance, we need organizations like *PLN*, *PNS* etc. who have experience in this area to work with us and we need all prisoners who know of cases on this issue to send such info to my self or de Committee For Freedom.

2) As for prisoners in Indiana who may be subjected to this or might be affected by this move by de state, we got to fight back. We can't allow these people to crush our voice like they tryin' to do. If *HRHH* wasn't being effective, they wouldn't have moved to crush/silence it. If you was a victim of de sweep, we need you to file a formal complaint detailing what they took. Send a copy to C.F.F. if possible. Next we need you to contact de media, liberal and political organizations and legal organizations, exposing what took place and asking for assistance and dat they contact C.F.F.

De Beat Goes On

Despite enemy repression, de beat will go on. *HRHH* shall continue to be printed and will become more professionalized with each printing/issue. We will continue to find a way to get *HRHH* in. As many of Us in Indiana know *HRHH* was/is like a breath of fresh/conscious air removin' some of de smog from Our minds. It is a pioneer in this stage and unprecedented as

an inside-created project. A lot of people who are conscious and even a lot of 'rades have not give C.F.F./*HRHH* de kind of support dat they are capable of. i cannot understand for de life of me why highly conscious brothas don't take responsibility for supportin' organizations, etc. dat genuinely try to function' in their best interests and yet have de audacity to be talkin bout some damn independence like it's gone descend out of de sky or something. Many of you are settling on this class action we got against M.C.C., some of US are being forced to tow de line and accept de chump change they offerin'. i'm calling on all of you, especially comrades who was hit in this sweep to make a donation, to put our collective weight to getting a lawyer for a class action. i ain't agreed to do settlement, but i'm willing to contribute \$100 to \$150 towards a lawyer. What about you? If C.F.F. decides we can't do it, your contribution will be returned.

Turnin' Up de Heat

Lastly, We can't allow our voices to be silenced or for de agents of repression to turn back de progress We are making in these kkkamps. De enemy is now afraid because We see dat We are not engagin' in idle rhetoric, but is actually moving towards turning these kamps into schools of struggle/revolutionary/liberation pedagogy. In Indiana, a lot of Us in population have access to typewriters and for a pack or two we can get all kinds of stuff copied. Who said *HRHH* has to come over de wall instead of from behind de wall? Who said it had to be called *HRHH*? These people can't stop de beat of a determined people. All we need be is serious and committed. Let's take responsibility for our areas and try to keep our ideas flowing to de masses of prisoners, go underground with it and let de beat continue. If they want to sweep, let's make em sweep 365 days a year. Maybe dats what we need a 24-7-365 sweep and lockdown, maybe some of us then will get mad for change!

Forward Forever – Backwards Never!!

Shaka Shakur #28443
M.C.C. P.O.Box 557
Westville, IN 46391-0557

Contact: Committee for Freedom, address above. (This writer cannot receive mail directly from prisoners. C.F.F. publishes *HRHH*.)

Send letters protestin' de sweep to below listed officials:

Christian Debruyne, Commissioner, I.D.O.C.
804 State Office Bldg.
100 North Senate Avenue.
Indianapolis, IN 46204
ph: (317)-232-5715
fax: (317)-232-6798

Charles Wright, Supt.
Maximum Kontrol Komplex
P.O. Box 557
Westville, IN 46391-0557
ph: (219)-785-2554



International campaign to free Fred Hampton Jr.

Fred Hampton Jr., the local President of the National People's Democratic Uhuru Movement, was sentenced to 18 years in prison on May 19, 1993 in Chicago, IL. The trumped-up charge against him was "aggravated arson" but Fred Jr.'s real crime in the eyes of the state was organizing other young Afrikan men and women to freedom and independence. For this he is hated by the U.S. government and Chicago police, but loved and respected by the oppressed Afrikan community.

Everybody knows that courageous young Fred Hampton Jr. was imprisoned for no other reason than walking in the footsteps of his beloved father, Black Panther leader Fred Hampton, who was so brutally assassinated 24 years ago.

Fred Hampton Sr. had built the largest chapter of the Black Panther party in the U.S. and organized programs for black self-reliance, like the Free Breakfast Programs, Sickle Cell Anemia and Free Food and Clothing Programs, etc.

Under the FBI-directed COINTELPRO, the counterintelligence operation, the City of Chicago led by then Mayor Richard

Daley Sr., FBI Director J. Edgar Hoover, and Attorney General Hanrahan targeted Fred Hampton Sr. and the Black Panther Party as the "greatest threat to internal security of the U.S. since the Civil War."

At 4:00 a.m. on December 4, 1969, the FBI and Chicago police department, equipped with automatic

weapons and a floor plan of Fred Sr.'s house, which was provided by an FBI informant, invaded

ed Fred's home. Fred Sr. was assassinated as he slept beside his then 8-months pregnant wife. Mark Clark was also murdered in the invasion. Fred Hampton Jr. was born 2 weeks after the attack.

Just like in the '60s, the Chicago police used a team of FBI informants and conspired to frame Fred Jr. for the dubious fire-

bomb-

ing of Lee's Men's Fashions on South Halsted St. in the aftermath of the Rodney King verdict in 1992. There was



Anti-Racist Action update: Zero Tolerance for Nazis

Readers of *Prison News Service* may be familiar with Toronto Anti-Racist Action, a group which has been developing pragmatic and concrete strategies to confront nazis over the past year. ARA formed as a primarily reactive force, to prevent nazis from engaging in open activities like public meetings, marches and social gatherings, and recruitment drives in high schools. The group has earned a tough reputation, because its scope of activity has included directly confronting nazis whenever they rear their ugly heads in public. But ARA's strategy has also involved creating a broad anti-racist presence on the streets, organizing protest demonstrations against police brutality and queer-bashing, collaborating with the African community in its outrage at the staging of the racist play *Showboat*, and contributing to the campaign to kick a known nazi teacher out of a local high school.

By the summer of 1993, ARA's focused anti-fascist work had led both the anti-racist movement and the neo-nazi menace into a qualitatively new phase. Neo-nazis in the city had taken a tactical step backward. Not bold enough to publicize their events for fear of direct anti-fascist response, they took a semi-underground stance which allowed them to secretly carry out their organizational tasks and carry out a series of racist attacks. Capitalizing on anti-immigrant hysteria, they were beginning to create a reign of terror in the city. It was time for ARA to reevaluate its strategy to face this new situation.

Rather than waiting for the nazis to come out in the open on their own terms, on June 11 ARA took the struggle right to their doorstep, mobilizing 250 people to march on a nazi centre of operation. It was the first step in developing a more proactive strategy. On a tactical level, it was a surprise for the nazis, and for the cops too, who were vastly outnumbered and forced to watch as militant anti-racist youth vented their legitimate anger, "fixing" windows and "repainting" the building. In a rabid and unsuccessful effort to avenge this

attack later that evening, several nazis got an unpleasant taste of the street battle they've been advocating all along! Several leaders were also charged with criminal offenses, further contributing to the disintegration of their street credibility and organizational ability. Since then the Heritage Front hasn't been able to pull together a single organizational meeting in Toronto, only a few social gatherings — a clear sign that neo-nazi activity in the city has been hampered.

From the response to that action, you'd think that many found ARA's confrontational tactics a little *too* effective. The media howled in self-righteous horror, the liberals cried, and the cops promised to regain control. The state could not be indifferent to the continuous open militancy ARA was promoting and carrying out; they saw the long term implications of allowing that militancy to take root in the city. So the cops delivered on their promise to the liberals to deal with the street-level politics laying charges against both anti-fascists and fascists. The cops' increasing pressure on the fascists would never have happened without ARA to draw attention to their menacing activities. And by busting a few nazis the cops were trying to take the initiative away from autonomous anti-fascist activists.

Recently, ARA saw the effects of more than a year of anti-racist organizing on both the nazis and the cops. On November 24 several Heritage Front members were in court facing hate crimes charges, and ARA seized the opportunity to solidify our gains against the Front by denying them space to organize yet another open march on the courthouse in support of their fellow travellers. One day before the demo, the Front publicly announced that they would not be marching — a sign that after one year ARA had pushed them to a clear defensive position. But there's more to the Toronto nazi movement than the Heritage Front, and stopping their marches is only a step towards crippling their organizations as a whole. Toronto also houses Ernst Zundel's international neo-nazi publishing house, a

backbone of the growing neo-nazi movement in Europe and "guru" of hate to neo-nazis locally.

On the day, as anticipated, there was no nazi action at the courthouse so about 120 anti-racists proceeded to their next destination, Zundel's hatequarters. It was clear from the beginning that the cops were determined to terrorize the demonstration. The riot squad, the "public order" unit, mounted unit, fire trucks, 20+ undercover in the crowd and several buses to give free rides to arrested anti-racists were on the scene. All in all, cops outnumbered the anti-fascists by at least two-to-one, maybe even 3-1. The result was predictable. After a few speeches and a few projectiles thrown at Zundel and his plastic-covered house in defiance, the cops did what they'd been waiting to do since June 11. They brutalized protestors, arresting several ARA activists and supporters, including a reporter from CKLN, a community radio station, and two members of Bulldozer. To date, fourteen people have faced charges because of their involvement with and/or support for ARA. Twelve people currently face mischief, assault, assault police and weapons (eggs!) charges.

ARA has laid the ground for a future campaign against Zundel. This campaign will need the support and involvement of international anti-fascists, and could include tactics from an economic/tourist boycott of Toronto to protest its harboring Zundel to targeting Zundel's associates worldwide.

The anti-fascist movement on Toronto streets is in a somewhat tricky position at the moment, and has to re-evaluate its tactics yet again to take into account the new environment. When cops are less restrained in attacking openly militant actions, and when public outrage against nazis has declined as their public profile has diminished, even pro-active open initiatives which are based on the power of numbers alone have limitations. This situation has led the group to begin devising more creative tactics to shut down Zundel's hatequarters and to retake the initiative and put nazis under seige. These strategy discussions might lay the ground for other forms of activity ("search and destroy" missions?) where cops have little chance to intervene. Whatever course of action the group adopts, it will do so on the strength gained

no proof this "firebombing" ever happened and not a shred of evidence of Fred Jr.'s involvement. It was a clear-cut frame-up.

In the absence of evidence, the prosecutor substituted the *Burning Spear* newspaper, the political paper of the African People's Socialist Party as evidence of Fred's guilt. He stated that the newspaper described Korean store owners as parasitic merchants living off the blood of the African community, and therefore, that was proof that Fred did bomb the Korean store.

Since his sentencing, Fred has been whisked from prison to prison. Currently he is at Big Muddy River Correctional Facility 300 miles from Chicago, in the heart of Klan territory. This is clearly an attempt to isolate Fred from his family, friends and base in Chicago.

The Fred Hampton Jr. Defense Campaign is asking that you or your organization endorse the campaign. A \$25. endorsement fee will go towards Hampton's Legal Defense Fund. For more information, and to endorse the Campaign, write:

NPDUM
Fred Hampton Jr. Defense Committee
7911 MacArthur Blvd
Oakland, CA
(510) 635-2330

over a year of doing effective and empowering work, with more broad-based support than the liberals and mainstream media will ever admit.

Liberals are satisfied with police action against white supremacist movements, as if people disappear when they go to jail. But history shows that prison is a breeding ground for neo-nazis and klansmen and that the prison apparatus facilitates white supremacist organizing, sometimes adding uniformed members to their ranks. The struggle against the nazi presence inside the prisons denies them that space. ∞



**PULL 'EM UP NOW
BEFORE THEY TAKE ROOT**

Special issue on Imprisoned Youth

We would like to gather material for a special focus on Youth in Prison and in the various institutions young people are subjected to as they enter the criminal (that's for sure) "justice" system.

If you are or have been incarcerated as a "young offender", or have friends or family in that situation, we'd like to encourage you to write or draw for an upcoming issue of the paper. Issues for young people such as educational opportunities, sex and drug "counselling" can be a little different than for older people. Please contribute; we will do the issue when the material is sufficient.

Face to face with AIDS

Tuesday, October 26, 1993. 2-cell, 3-row, 1-block of the Darrington plantation. These are two-man cages of steel, but there is no one caged with me. i'm over on the Darrington plantation for a federal court pre-trial hearing (*Spears Hering*) concerning my lawsuit against one of these shit-eating pigs on the Wynne plantation named Stone. It was supposed to be a hearing, anyway. i came out of it with the understanding that they mean for you to hear what they've got to say and then get the fuck out because that's pretty much what happened.

Anyway, for a brief interlude i am left alone with a face-to-face confrontation with one of the few fears that i have and which i have, until now, studiously avoided.

Yesterday, October 25, for the first time in my life i actually saw someone who was dying of AIDS. When i say "saw someone" i'm not talking about a person with the HIV virus whom you wouldn't know had it just by looking at them. i'm talking about a person with very little time left within which to move around. A person who looks like someone from "The Night of the Living Dead" shuffling around. Barely. And, someone i had come to know and like during this sojourn in this valley of dry bones.

My friend, Pooh, is Black and is homosexual and is so sick that he can barely walk and talk. In fact, i did not recognize him at first. The pigs here herded Us all to chow. (There are a number of Us over here from various other plantations for various reasons. They're holding Us in what they euphemistically call "transient". It's more like punitive segregation) and then herded Us back to the block. While We were lined against the wall to be let back in the block someone tapped me on the shoulder. i turned around and said "what's up?" Standing there was this pitiful looking dude about my height, skinny, hospital bands on both arms, sores on both arms, pants hanging off of him, 4-5 days worth of facial hair and a weakened smile on his face. And pain and hurt in his eyes. i noticed all of this in my "size-up look". After doing as much time as i have in as many death-traps that i've had to do it in you learn to size a chump up in a matter of a second or so. Sometimes that size-up can make the difference in whether you get hurt, die, or whatever.

Pooh says to me, "how you been doin'?" Since no threat was apparent i responded, "i'm cool. Do i know you?" He tells me that We knew each other from the Wynne unit where we both worked in the chow-hall. i didn't recognize him, though, and We were put on the block.

i did a cursory run-through of my data banks trying to remember some of those i'd met on the Wynne plantation. i some-

times forget a name but i seldom forget a face, i couldn't place the face...Or the decaying body.

The slavers let Us stay in what passes for the dayroom for an hour of "recreation". i used the first few minutes to re-examine my memory banks. "Who is this dude?" i watched Pooh. The face began to register. Then the voice. Nah! Couldn't be! Pooh was taller than me! And bigger, too. i mean Pooh was a big dude and had an ass on him that would make the Hottentot Venus proud. (As i've said, you notice those kinds of things in here.) After the initial surprise the only thing i could say was "Damn!"

i went over and sat with Pooh and We kicked it around for a few minutes. i told him that i hadn't recognized him at first. And why. The Pooh i knew was full of life. A mass of energy. Irrepressible. And tough! i once saw Pooh manhandle a couple of chumps in the Wynne chow-hall. They made the mistake of thinking that because Pooh was a Punk he was a punk.

Now, however, i was seeing something and someone altogether different. i was seeing a dead man walking. And dying. And i was looking at what could have been me. i was face to face with one of my biggest fears. AIDS.

i've seen death before. And in a variety of ways. Concretely and abstractly, seeing someone die of gunshot or knife wounds is quite a bit different than seeing someone dying of AIDS. To see someone dead because the back of their head is blown off, or their throat cut seems almost merciful by comparison. At least you can rationalize that they died quickly. And it's quite a bit different from seeing all the cats on deathrow at the Ellis plantation where i'm at. They're dead men too. At least most of them. But in an abstract kind of way, you dig? It's the kind of surreal death that most of Us in the Penitentiary live. i mean, We're walking around slaving, recreating and all that other shit, but this is it for most of Us. Or at least it seems that way. Some of Us get reprieves and make it back to the land of the living. Some of Us just get vacations to the world. Some of Us die here. It's that kind of death, you dig? The death of hope. The death of will. The death of freedom. A death somewhat removed and not instant. i know i'm not getting across what i'm trying to say That's just how much of a trip it is, you dig? The point is, i guess, that all these types of death that i know did not prepare me for what i experienced as death by AIDS.

i've read everything, and read anything i can get my hands on about HIV/AIDS. You see, there were a couple of times when i thought i might've had it.

Shit, i was living that life. Hot cars, hot women, hot money and hot dope. I've seen a few films and tapes on AIDS victims dying in their hospital beds telling their story and admonishing folk not to do what they have done. But, it didn't really register. Sure, it scared me for the time that it took to watch. But, after that it was back to the races. The first chance that i got to get me a syringe full of heroin and a big titted, big butt cutie i was all-in.

In my madness the shit didn't register up front. It was always in the deep recesses in the back of my mind though. But, just like any other madman, i would delude myself. i would say shit like "Cain't happen to me, Her ass is too big to have that shit." i was a little more careful with needles though. i generally kept a bag full of brand new syringes. Even so, i did that mainly because i'm so hard to "hit", not because i took AIDS as seriously as i should have and as i do now. There was a couple of times, though, when i had to share a syringe with someone. That was years ago and i've been tested since, a few times, and have always come up negative. And, i haven't engaged in any behavior that could place me at risk. Needless to say, i'm lucky. Maybe i've been lucky just so that i could write these thoughts down? i don't know. i do know that it was just pure luck.

Obviously, the fact of the manner in which my friend Pooh is dying, the sadness and pain in his eyes, and his fears; and the life that seemed to rush out of him when i told him, more so than asked him, "You've got AIDS, don't you?" and his relief when i

told him that it didn't matter to me; that i wouldn't tell any of those chumps; that he was still alright with me! yeah, all of that, impacted me like never before!

It drew up in me an entire range of emotions: Fear, pity, sorrow, love, hate, anger, helplessness and a bunch of other shit i can't describe. The motivating emotions, however, are hate, anger and determination. Hate of and at a system driven by a mentality that says it must maintain its supremacy at all costs and would therefore create so diabolical a weapon as HIV/AIDS for its chemical weapon arsenal. Anger at myself for spending so many years off the Black-track; at those of Us who don't/didn't see the magnitude of the implications of HIV/AIDS as a weapon of population control, i.e. genocide. Hatred and anger at the bullshit of it all; at the department of corruptions for bouncing Pooh around from unit to unit, in the dead of the morning, shackled on a cold bus for hours in the flimsy short-sleeved shirt and pant uniform they make Us wear; the month long journey pooh has to take in this manner on his way to a maximum facility to die.

And, it serves as a strengthening of my determination to outlive and destroy this "system" so that some of Us can get about the business of repairing the nations and the earth. And ... find a cure for AIDS. ∞

This is the pen of The Reparator, Prince Imari. ∞

Prince Imari Obadele
Ellis 1 Unit #563888
Huntsville, TX 77343

P.W.A. BEHIND BARS IS A



CRIME AGAINST HUMANITY

Hey OPSEU, put a lid on it!

On October 1/93 the Ontario Ministry of Correctional Services announced that they would be making condoms and lubricant available to the nearly 8,000 men and women held in provincial prisons and jails. This decision comes after two years of lobbying and activism by community organizations working around HIV/AIDS and prisons. These organizations, such as the Toronto-based Prisoners with HIV/AIDS Support Action Network (PASAN), have been advocating the development and implementation of a comprehensive strategy to deal with the HIV/AIDS crisis in Canadian prisons.

While the condom decision does not go nearly far enough in addressing this crisis, particularly the dangers posed by the

sharing of needles and the inadequate medical care for prisoners living with HIV/AIDS, most community organizations saw this move as a positive first step. However, the unions representing the provincial guards see it differently.

The guards, represented by the Ontario Public Service Employees Union (OPSEU), have greeted the decision with one of the most homophobic and AIDS-phobic public campaigns from organized labour in recent memory. OPSEU Local 521, representing the screws at Mimico Correctional Centre, has gone so far as to file grievances with the Ontario government saying that, among other things, condom distribution promotes "buggery" and violates the guards' religious freedom by

promoting homosexuality! Local 530 President Gail Ross (representing guards at the Toronto Don Jail) has been quoted as saying that the availability of condoms and dental dams raise security concerns because they can be stretched to "create a weapon" (We'd like to see that one!). She also stated that lubricant is dangerous because it can be spread on the floors, causing people to slip and break arms and legs.

For the past month, the screws have been holding rotating weekly demonstrations outside the four main Toronto-area institutions to demand that the condom decision be withdrawn. This is not the first time that the guards have demonstrated in such a way. In March, screws at the Toronto Don Jail protested the distribution

to prisoners of a pamphlet on HIV/AIDS awareness, saying it encouraged sex, drug use, vulgar language and rape inside the institution.

While the OPSEU executive has formally agreed to the condom distribution plan, they seem unwilling to publicly denounce the openly homophobic and AIDS-phobic rhetoric of the guards, not to mention the outright idiocy of their "security" concerns. Indeed, condoms have been available without incident in Canadian federal prisons for almost two years now, and the latex used to make condoms is almost identical to that used in the surgical gloves regularly made available to prisoners doing cleaning.

The pathetic (non)response from the union leadership demonstrates not only their unwillingness to deal in a principled

continued on page 7

Lucasville prisoners need your support now!!!

Dear brothers and sisters,

I acted as a spokesman for the prisoners during the Lucasville Uprising that took place in April of this year at the Maximum Security Prison in Lucasville, Ohio. During the uprising I was the first prisoner to speak to the news media. Guards took the list of demands from me, and I had to recite the demands from memory in a small room full of hostile guards. They only allowed me to speak for a couple of minutes and kept telling me to "hurry up". It became obvious that prison officials were attempting to make me nervous so that I was unable to articulate the demands, and conditions that prisoners were living in.

Prison officials don't want the public to know or understand what is going on in the prison system. If they suppress and oppress prisoners who try to speak out, the only information the public will receive will come from the oppressor's propaganda machine.

We have tried for years to resolve the problems at Lucasville without any success. We didn't have any choice left. Armed rebellion was the only way we could get the public's attention in an effort to resolve the problems.

Prisoners are often beaten by guards at Lucasville to the point where it was a daily occurrence. In past years, prisoners have been beaten to death by guards. Prison officials repress prisoners' religious beliefs, and try to create racial conflict between prisoners to keep us from uniting. But we have united anyway.

Prison officials do not supply prisoners with the basic hygiene articles. We must buy our own from commissary with our "state pay". But, we don't receive enough to pay for all the basic hygiene items, so

prisoners have to decide which ones we will have to do without.

Many of us have reached a point where we realize that we have absolutely nothing left to lose but the chains of oppression. We will no longer accept the sub-human living conditions being forced upon us like animals in cages.

Even though the actual Lucasville Uprising is over with, the struggle against oppression continues. Sooner or later there will be another uprising in another of Ohio's thirty prisons. Just as there will continue to be uprisings enacted like "violent, wild animals" as at Lucasville. My answer to that is if we acted like animals it was because we have been treated worse than animals for so many years.

The struggle continues, and as black and white prisoners united at Lucasville it is time for our sisters and brothers on the outside to unite with prisoners against the oppressors.

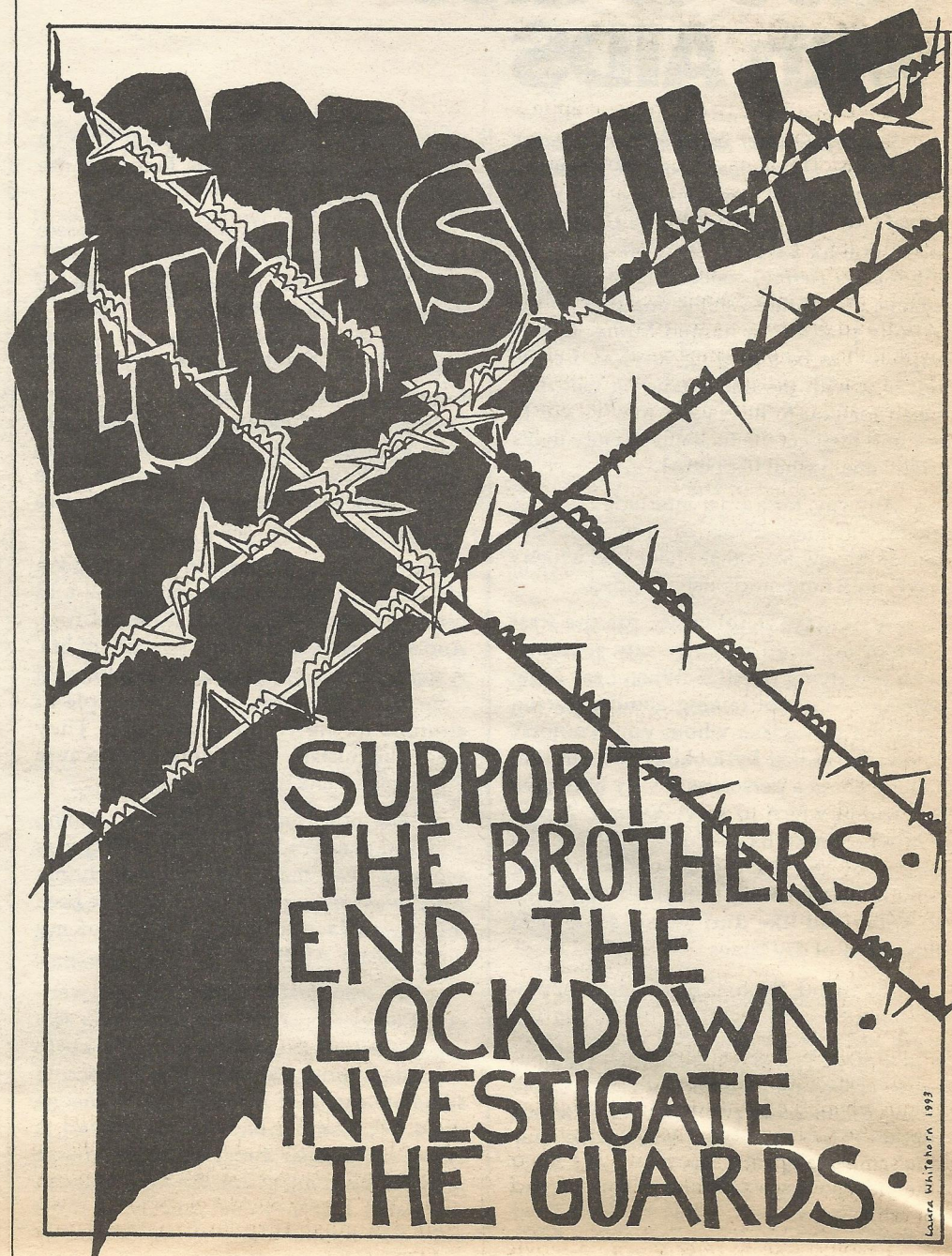
We desperately need some outside support! Anyone interested in joining us in our struggle should contact:

Justice Watch
932 Dayton St.
Cincinnati, OH 45214
Phone (513) 241-0490

We need to organize and unite with outside support here in Ohio, and everywhere else. There is a life and death struggle taking place in prisons all over the world. These cages are the tools of oppression and must not be accepted. ∞

Join us in our struggle.
In Solidarity

George Skatzes #173-501
Chillicothe Correctional Institution
P.O. Box 5500
Chillicothe, OH 45601



graphic by Laura Whitehorn

Super Max prison planned for Ohio — protest now!

In response to the Lucasville siege, the Ohio Department of Rehabilitation and Corrections (DORC) has announced that they are looking for 200 acres to build a Super Max prison to house 500 of the state's "most dangerous offenders". Ohio is Number 1 in overcrowding, imprisoning 40,000 prisoners and operating at 188% over capacity. So far the State has expended over 500 million dollars due to the siege at Lucasville, and still haven't accounted for what they'll spend on prosecutions and lawsuits. An estimated 50 million dollars will be sought to fund the Super Max. Funds still must be approved by the Ohio General Assembly. DORC is soliciting impoverished counties to bid for the right to build the Super Max in their county.

It was only a matter of time before Ohio followed the national trend toward Control Unit Prisons. Prisons have become the number one industry in Ohio, and the building of a Super Max will be their showpiece. We all know who will end up being the ones imprisoned there: activists, jail-house lawyers, suspected gang members and other leaders targeted as "the worst of the worst". In doing so, the State will parrot the same lies that other states with Super Maxes do, that it will deter violence in other prisons. In reality, all that will happen is the massive encroachment of human rights which will lead to millions of dollars in civil rights litigation. When prisonrats at Lucasville initiated a Behavior Modification

practice in the Super Max Control Unit there, a sworn affidavit by former New Mexican prison psychiatrist Stephen Dillion stated that it was tailored after "modern and common-day corrections as practiced in Marion, Illinois. This writer and others countered with a Human Rights complaint to Amnesty International leading to their questioning Lucasville prisonrats about international Human Rights violations. What is happening in Westville (Indiana) now, happened in J1 Super Max in Lucasville then, and will happen in the new Super Max if we allow the State to appropriate these funds. We must work together now to prevent this from happening. Contact has been made with the Committee to End the Marion Lockdown (CEML) to plan opposition. I call upon *all* the brothers and sisters on the outside who are rallying against Pelican Bay, Florence, Westville and other Control Units to rally in Ohio to prevent a Super Max from happening here. Contact the CEML and myself.

Vincent Nathan, attorney and former Special Master overseeing a consent decree in Ohio's Marion has been employed by DORC to assist them in implementation of the 21-point agreement which resulted in the surrender of the Lucasville Brothers. To date, DORC has blatantly reneged on every one of the 21 points. Civil Rights attorney, Niki Schwartz, who negotiated the surrender, has publicly lambasted DORC for betraying him and for telling the Brothers

to "trust" DORC's word that they would comply with the 21 demands. True to form, spokespeople for DORC are still talking out the sides of their mouths about complying, yet *not* doing so.

The families and friends of Ohio prisoners *must* start joining together to oppose State repression as society continues to clamor for more prisons and punishment. Prisoners are politically powerless, but our families and friends, combined as one force, can be a powerful, political platform. Politicians rely upon the votes of their constituents. They are supposed to work for the People — that includes *our* people. One group who has been working to unite our people is:

Justice Watch
932 Dayton St.
Cincinnati, Oh 45214

We urge you to contact them to formulate plans to prevent the Super Max from happening in Ohio. There is strength in numbers and votes. If we organize and let the politicians know they will *not* get these votes unless the People's will is done — we will be effective. 1994 is an election year for the Governor. Contact Justice Watch now to organize protests and lobbying. It's up to us. We're in here for you, you're out there for us. There can be no change without struggle.

Stop the Control Unit Prisons
In Solidarity

John Perotti # A-167712
P.O. Box 1368 MANCI
Mansfield, OH 44901

Committee to End the Marion Lockdown
P.O. Box 578172
Chicago, IL 60657-8172

Let's get on with it

The graphic above was done by Laura Whitehorn as her contribution to a campaign on behalf of the Lucasville Brothers. Please reproduce it and use it to help build support for the trials that will be coming up.

This is a good campaign for anyone wanting to do some anti-prison work. All it takes is a pen, some paper, a few stamps, and (preferably) a long-term commitment. It isn't necessary to live in Ohio to take part.

The lack of support for the Lucasville Brothers reveals the weakness of the anti-prison movement on the outside. Even though the movement is growing, we are in no position to offer real support for the struggle being waged behind the walls.

In their struggle, the prisoners were able to build a practical unity across racial lines. Let us help them bridge another great gulf in America — the one between those who are still on the outside, and those who are filling the torture chambers and (would-be) death camps. Sooner or later we're going to have to close them down. So let's get going.

Write to Perotti, or Justice Watch, or CEML for ideas. And find out what is happening in your own state. There will be a Super Max and/or a Control Unit prison there somewhere. ∞

Agitating violence at Lucasville

On Easter Sunday afternoon at approximately 3 p.m., the worst fears of anyone locked inside of a maximum security prison came true when there was a violent uprising at the Southern Ohio Correctional Facility (SOCF) in which rioting prisoners took control of an entire complex of eight cell blocks and the gymnasium. Seven hundred and thirty prisoners were housed within that section of the prison. During the 11-day siege, officers were taken hostage, beaten, and one murdered; over 200 prisoners were held hostage, many beaten, raped, robbed and nine murdered by their fellow prisoners; a third of the facility sustained damage; and millions of dollars were spent on Corrections, Highway Patrol, and National Guard personnel and equipment brought in for security.

As the situation at Lucasville (SOCF) unfolded, the U.S.A. national media looked on it as the consequences of a mismanaged system. Sadly, all of this ensuing crisis was preventable.

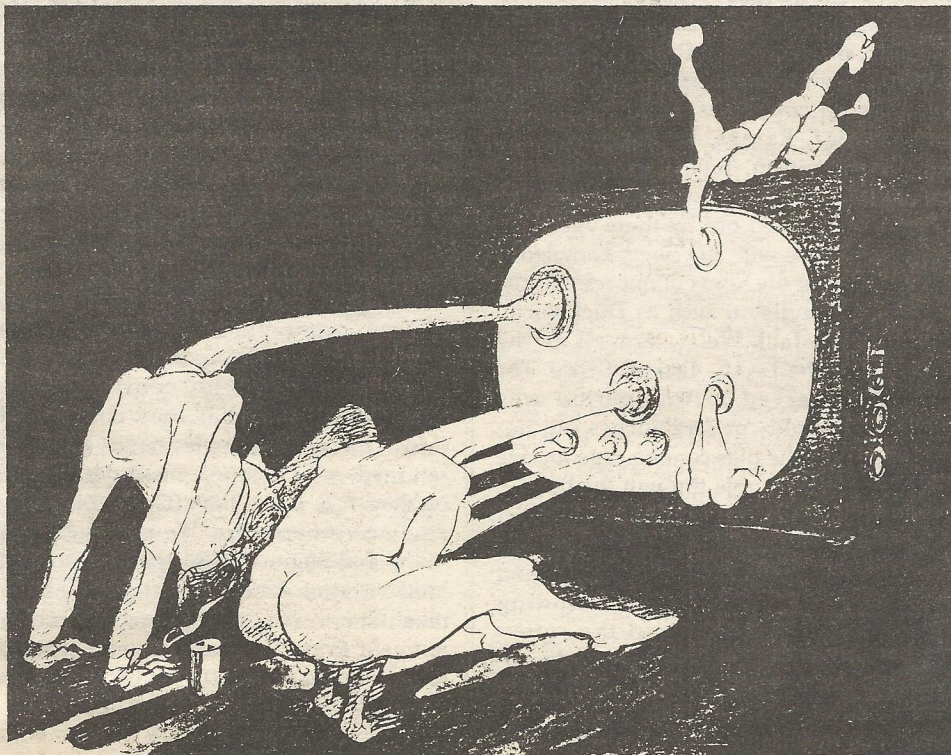
Here at Lucasville, we have what is called a day room where prisoners can go to play cards and watch T.V.; each cellblock has its own dayroom. Friday through Sunday, the institution plays three videos, which are supposedly picked out by the recreation department. If any prisoner has a T.V. of their own in their cell, they can pick up the videos that are played at the end of the week through a cable hook-up in the cells. If you don't have a T.V. of your own, then you can simply go to the dayroom where the institution's T.V. is hooked up to the cable system. The cable system is the same at all prisons in this state. Most of the videos we see are either about violence or crime.

I would like to refer you to a movie called *American Me*, the scenes were filmed inside Folsom prison. I recall the prison because I was transferred to Folsom from SOCF in 1976.

The movie is about a Mexican who is raped by an American sailor. She has the child and the child grows up not knowing that he is the product of a rape, and all of his life he is led to believe that the man whom his mother married is his father. While the child grows up, he gets into a gang, goes to a juvenile jail where he is raped; turning on his knife-wielding rapist, he kills him. This gets him sent to Folsom where his gang rules the prison, along with another (black) gang, and the movie shows

what prison life is like where there is a lot of gang activity.

There's a message in the movie — but the majority miss it by a mile — but anyway, while I was in the dayroom and the movie was on T.V., there was this scene where the white gang was killing black prisoners and backing down the black gang, and the dayroom I was in almost erupted into a riot. During all that week



there was black and white violence towards one another. I could go on and on about these videos. When these violent racial movies are shown at SOCF the dayrooms almost turn into battle zones between races.

The majority of the prisoners are so far gone into their picture tubes that no wonder they keep coming back to prison. A guy watched a video about surfers who were robbing banks, while using presidential masks and he got paroled, and went out and tried the same thing and got caught.

The situation in prisons is not being manipulated towards a race war, but towards "social control" — to keep everybody at each other's throats, and it does work well in prisons. As long as prisoners are divided, then we are all conquered while confined in prison. After reading

many articles on T.V. and mind control, I made various observations of many other prisoners' reactions and physical demeanor while they watch videos or regular programming. For example, when a violent video is on, such as a scene where one human shot another in the head with a handgun, most of the subjects in the dayroom went into a physical frenzy of joy, excitement, and approval when watching such violence.

Another example. I have asked questions about what some prisoners saw on the news and just about no one could tell me what they had just seen or heard on the news, and they believe what is being told to them. I realize that these "auto-bites" have a

profound effect on our mental capability.

Before one can have reverse brainwashing one must first understand "what is brainwashing." I have tried to teach prisoners about the reality of brainwashing but they either can't comprehend because of the "auto-bites" or they are still in the denial stage, like an alcoholic who refuses to recognize his problem with alcohol. The brainwashed refuse to accept that they have fallen victim to the brainwashing methods. I try to wake other prisoners up out of their trance, daze, stupor. They just look into the picture tube and tell me this is just entertainment.

Penal authorities continue to play racially violent movies to emotionally scarred prisoners and in the Lucasville situation an entire prison exploded into a riot after *American Me*. Why? The answer is simple. The entire relationship between guard-

prisoner is based upon the adversary system and as long as the prison staff can keep prisoners at each other's throat, like a pack of wild animals, the staff knows they'll be too busy fighting each other to pay any attention to who has them in prison in the first place. It is a form of social control that does work for the government. Attica, McAlester, Huntsville, and now Lucasville are perfect examples of the T.V. media brainwashing and government control.

Prior to the riot I owned a T.V. (it and all of my property was razed by the rioters) and I have been so upset with T.V. brainwashing that I am very selective in my viewing and as the months roll by, I find myself watching T.V. less and less. I am just as fed up with other forms of media coverage in the United States today.

The OSP (Ohio State Patrol) is now in charge of a long, extensive investigation into the murders, but I suspect a cover-up in favor of the state. Four prisoners I knew personally were murdered during the riot. I am concerned. How may I obtain details into their actual causes of death, i.e. autopsy reports, etc., so as to confirm whether a cover-up is occurring? As a prisoner they have denied me access to any information, and as a human being I have a right to know. ∞

Sincerely yours,
Reverend R.L. Creager #209007
P.O. Box 45699
Lucasville, OH 45699

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New Afrikan Victory: Statement from Trenton trial

Greetings Comrades:

Just back from trial, where we won a People's Victory against the racist State of New Jersey and the fascist Department of Corrections — stemming from the August 10/90 Rebellion at Trenton State Prison.

At the outset of this trial, which began April 21/93 and ended June 29/93, the Judge ordered the seven of us handcuffed and shackled (per D.O.C. & prosecutorial hysteria) for the duration of this 10-week struggle, and myself and another Comrade had to endure this repressive hardship, as we represented ourselves *pro se* against the dictates of the State in an 18-count indictment (attempted murder; aggravated assault & weapons possession) on D.O.C. pigs. Note: The State produced fifty squealing overweight and overpaid pigs to testify that we were the attackers of a defenseless Sty of Oinks, during the return of a yard movement on 8/10/90 — further note: New Jersey has the highest paid Corrections staff

in the country!

The black-robe Fascist Judge also in dispensing white justice disallowed us from using Politics to defend ourselves against the charges in this trial — deploying every possible limitation to ensure a conviction for the State — yet, in spite of the criminalizing antics and isolation tactics made in attempt to cripple our defense, we were able to break through the barricade and stand on principle to expose the contradictions and fabrications in the State's case to an open-minded, working class jury.

This jury, consisting of eleven women and one man, deliberated for twelve hours before reaching a verdict of not guilty on the three counts of attempted murder; charges that if convicted for would have meant an additional life sentence.

Five of us were, however, convicted on lesser charges of 3rd degree assault and weapons possession, in which the prosecutor, in an act of revenge, will move for the

extended term come sentencing, scheduled for July 30/93. Two of the brothas were acquitted of all charges!

This trial, nevertheless, symbolizes a victory for the People in general and the prison populations in particular. As seven New Afrikans draped in chains beat back the legal lynching laws of the State, and defeated the D.O.C. in their attempt to exploit this case in showing justification why New Jersey State Prisons should be exempt from budget cuts and overtime limitations.

Long Live the Resistance of the Prison Movement!!

Much thanks and revolutionary gratitude to the Anarchist Formations and the Black Cat Collective of New Jersey for their show of support and solidarity during critical points of the trial. Long live the Fighting Spirit of George and Jon Jackson!! ∞

Relentlessly,
Massai G. Khaban

Editors note: This article was unfortunately left out of #42.

Indiana update

Previously *PNS* featured several pieces in relation to the ongoing struggle at the Pendleton Reformatory to defeat this state's oppressor-prisoncrats's designs to make the Disciplinary Seg. Unit (D/S) there into a repressive torture chamber functioning along the lines of the M.C.C./"Supermax" prototype. The struggle began in March of this year. On April 18th, 34 of us were beaten and brutalized, with six of us moved to the State Prison on "Emergency Transfer" (out of the six, four of us have since been assigned to the M.C.C. permanently!) These terror tactics did not stop the struggle on D/S, and those men who remained there continued to resist and press for the recognition of and respect for their human and civil rights. The oppressor-prisoncrats at Pendleton, led by the Christo-fascist warden Jack Duckworth, began to heighten their repression systematically over the summer months so as to break the will of everyone struggling on D/S. Some of these tactics included the following:

On 9 & 19 July, the D/S unit was locked down due to the pigs getting gunned down with feces and urine. The latter date proved to be the beginning of an open-ended lockdown. In this period six more prisoners were shipped out to the

ly flooding D/S with choking fumes "24/24". The grenades say on the outside of them, "For outdoor use only" — several times in this period no food was served, and the water remained off — with the prisoners getting (maybe?) 5 minutes of water every 4 to 6 hours, while some days none at all. In this period no medical attention was given to anyone nor "sick-call" taken; legal mail, access to writing supplies, mail (incoming/outgoing) and other necessities were denied totally or allowed randomly in a very limited way. Keep in mind all of these same things must come through the very same fascist pigs firing tear gas on comrades there — such as Hymes, Sgt. Raines, Rolff, Counselor Pierce, Lt. Watson, Talley, Coapridier and Sgt. Bowlen (to name just a few!); and all of such antics carried out by these agents of repression were with the direct knowledge and support of the heads of oppressor-prisoncrats at Pendleton such as Duckworth, Broyles and Jack Weist, as well as the approval of the D.O.C. Central Office. The only food served in this period was unwrapped cold-cut sandwiches (no liquids!) — with the pigs coming cage to cage to thrust you a couple through the bars — dragging them on an unwashed cart through weeks of filth that had been accumulating on the unswept and unmopped tiers, including feces, urine and the rotten remains of uneaten sandwiches (with maggots visible!).

In mid-August the pigs began bringing property back — a few cages at a time, with most items (especially legal work!) coming up "M.I.A." — typical?! It wasn't till this time that anyone on 1R-3R got showers. Basically, the overall design of this repression is to "punish" a group for the actions of a few, which is a standard counterinsurgency (COINTELPRO) tactic used to disrupt unity and isolate those elements creating "problems" for the oppressors from the population base in which they live. This form of psych-ops (psychological operations) warfare is used world-wide, from the Gaza strip in occupied Palestine to occupied Somalia, where oppressors desire to not only discourage the masses from pressing for their legitimate rights, but also to sow rifts and confusion in

the ranks of the people so that they go at each other rather than continue focusing on the common foe (i.e. by causing the oppressed to "blame" each other for the oppression they're being subjected to).

The oppressor-prisoncrats of this state's D.O.C. have been employing this tactic quite blatantly to disrupt and deter resistance to their designs on our rights. Pendleton is only the testing ground... No doubt *you* could/will be next?! These designs are linked to the awakening of the mustad'afi (downtrodden and oppressed) peoples being warehoused in this state's slave camps, as well as the financial crisis this state's colonial regime is in. Less money is going to the prison projects via the state budget (and the value of the money is declining!), so rather than suffer cuts in the cash (D.O.C. budget usually runs 3 to 4 hundred million biannually!) the oppressor-prisoncrats have been lining their greedy pockets with what they're cutting from the health, education and recreational services available to us — nice way to keep their cash flow static in the time of "economic-crisis" — eh?! This results in worsening conditions behind the walls, heightening tensions and the mustad'afi

prisoners becoming more willing and ready to become involved in some form of awakening and resistance endeavors... No doubt one of the reasons those of us identified as being politically conscious and active have been exiled to M.C.C., to prevent this awakening and resistance from taking on an organized and revolutionary form.

Not to be defeated or discouraged, we're continuing to build and struggle... We ask those sincere and serious prisoners, in Indiana and Empire-wide, who want to work towards resisting the infringements on our human rights in these slave camps to get in touch with the Committee For Freedom (at the address below). We're trying to build for a revolutionary future and the establishment of a dynamic prisoners movement, and while we recognize that this is a task that will require time, struggle and dedication, we are undaunted by the obstacles and difficulties of this task. By the way, it should be noted that the oppressor-prisoncrats within this state's D.O.C. have recently (first week in November) decided to stop the publication of the C.F.F., *Human Rights Held Hostage (HRHH)* (see story page 1), from coming into these camps state-wide — here at M.C.C. these fascists even went cage-to-cage to "confiscate" any issues of *HRHH* that they could find! (Most, but not all, copies have since been returned. *ed.*) Of course these designs will be defeated, *insha'Allah* (God willing), by any means necessary. We must get organized and begin to turn these tombs and concentration camps into universities of revolution — not only because of our commitment to resist oppression and struggle for revolution, but also because the *realities* of our dilemma offer us no alternatives... The elitist/defeatist attitude that a revolutionary prisoners' movement "can't" be built needs to be supplanted with the sober realization that it *must!*

With regards to D/S at Pendleton — in October, the men held there began to be sent back here to M.C.C. en masse. The whole unit is now back at M.C.C. "temporarily" while more "repairs" are done to the floor of D/S — the same excuse used to confine everyone from D/S here in '91/'92! However, through the struggle in D/S over this summer, the oppressors in Indiana have been served notice loud and clear — we will *not* continue to tolerate your infringements on our human rights,

and no amount of torture and terror, gas, sticks and fire hoses will change this! We only hope that others will learn from our experience and example, and carry this message of resistance to their own oppressors through revolutionary word, action and deed... The struggle continues!

One other note from Indiana, the G.S.C. section at Westville Correctional Center has been on lockdown for around a month — pigs claim they found some contraband suggestive of a possible takeover; since the lockdown word has reached us that one pig has been served (beaten) — though precise details haven't been forthcoming. Also, the oppressor-prisoncrats here are moving to institute (state-wide) a new medication program — *all* over-the-counter medicine (cold pills, aspirin, tylenol, etc. *et al.*) are no longer distributed by medical staff via "sick-call". Now if you get sick you must *buy* these from commissary or do without...

"Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart (i.e. hate it and disapprove of it in his heart) — and that is the weakest of faith" — Prophet Muhammad ∞

Abd al Bari #31561
M.C.C./P.O. Box 557
Westville, IN 46391

Committee For Freedom (C.F.F.)
P.O. Box 14075
Chicago, IL 60612-0075

all ellipses (...) in original (ed.)

Muslim prisoners

The National Incarcerated Muslim Network has three purposes:

1. To survey any national trend to discriminate against incarcerated Muslims.
2. To provide imprisoned Muslims with assistance in obtaining Islamic literature and information.
3. To help Muslims in prison seek support from outside Islamic communities.

Write:

National Incarcerated Muslim Network
Yassir Abdul al Malik
c/o Maurice Taylor #476837

Prisoner seeks information on TB skin testing

Greetings Brothers and Sisters —

I am presently seeking all Muslims (civilian and prisoners) who are opposed to taking the "TB skin test" on religious grounds because it violates their Islamic beliefs (by having the PPD-Mantoux serum injected into the skin). I am seeking affidavits, articles, legal articles (whether Islamic or American law), literature, and/or any reference to a TB skin test on religious grounds, which are recognized by prison administrators and/or not recognized by prison staff. Civilians as well as prisoners are wholeheartedly encouraged to participate in this quest. People of other religious denominations (Christians, Jews, Jehovah's Witnesses, Rastafarians, etc.) are also encouraged to submit their input. Who knows, maybe in the future you will also need to apply this principle.

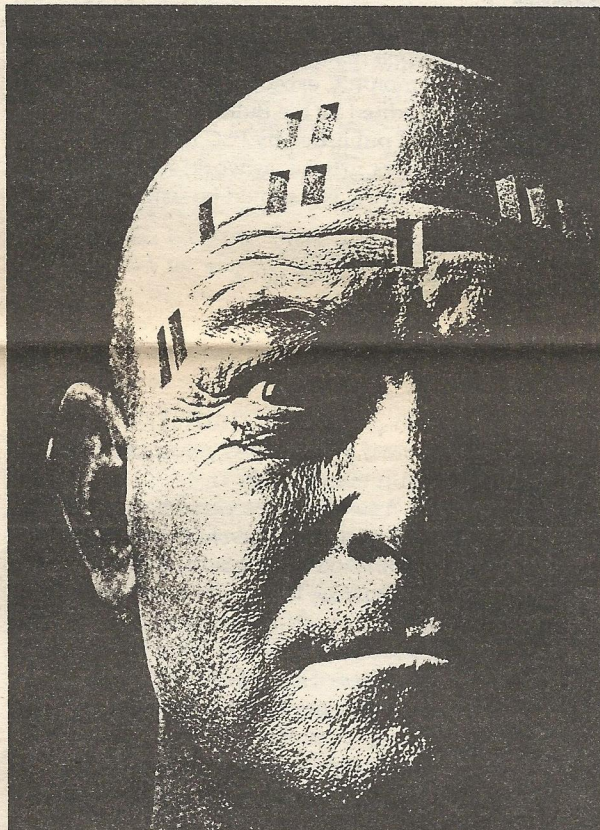
It is quite unfortunate that the riot of Southern Ohio Correction Facility (S.O.C.F.) had to occur in order to send a message to the world, which was that the Muslims were seeking religious freedom. But it appears that the prison administrators were in complete disregard to the Muslims' rights or beliefs, when they tried to force the "TB skin test" upon them. These believers (Muslims) then

sought to defend themselves against this religious transgression by expressing their right to resist oppression for as the Noble Qur'an states: "...Indeed oppression is worse than the grave..."

I am presently faced with this dilemma in New York State and have filed a federal lawsuit on this matter. While conducting discovery in this civil rights case, I came across a document which *allowed* prisoners to take chest x-ray, as an alternative to the TB skin test injection, on religious grounds. This policy was established by the defendants (prison administrators) in the civil rights case. Now I need the support of Brothers and Sisters to establish that Muslims should not be forced to be injected with the PPD-Mantoux test serum, because although the prison administrators established the chest x-rays in lieu of injection for prisoners on religious grounds, they are refusing to extend this policy towards the Muslims. Once again they have singled us out. ∞

In replying to this message, please send your materials of support to:

Milton Musa Pacheco
c/o Neal Gonet
3545 Jamison Way #110
Castro Valley, CA 94545



state prison on "Emergency Transfer". On July 25, someone on the 3R range of D/S threw something at a pig — pigs retaliated by stripping every cage (26 men) on R of everything save for blankets, mattresses and boxer shorts. No record was made of anyone's property — whose cage had what, etc. etc. Also, the Christo-fascist Duckworth ordered that no one be fed this day and all water was cut off. The following day the same search and destroy was put down on 1R Range, the water was turned on once at 6.30 a.m. and only sack lunches were passed out (no liquids/drinks).

On July 27 someone threw an egg at a pig, and the pigs retaliated by firing riot gas grenades on the whole D.S. unit... This was done by the cowardly pig Hymes. Bear in mind that everyone was locked in their cages and the pigs knew who threw the egg. Duckworth ordered that no prisoners on the 1R-3R section of D/S would receive any liquids, toothpaste or toilet paper. Gas was again fired on the D/S unit this day. No showers or water to wash off the chemical agents was available.

From July 27 until late September, riot gas was fired on D/S almost daily, often by each shift (i.e. several times daily!)...literal-

California D.O.C. is killing women with HIV/AIDS

Women prisoners will die of neglect and inadequate medical treatment at the Central California Women's Facility at Chowchilla. Women in prison are entitled to (at least) the same community standards of care that people have outside. However,

Prison Guards Examine and Diagnose Women

MTAs — guards with little or no medical training — are diagnosing medical problems and prescribing drugs. These MTAs have made incorrect diagnoses and prescribed wrong drugs, leading to further illness and even death.

The medical ignorance at Chowchilla is so widespread that another woman who felt stomach pains was diagnosed as having a bladder infection when she was actually having premature labor. She lost her child.

How would *you* like to be treated by a prison guard with some first aid training?

MTAs earn [sic] \$56,000 per year, far more than what it would cost to have a licensed practical nurse or even a registered nurse on staff.

Prisoners complain that it takes 2-3 weeks to see a "real" doctor, and they only get to see a "real" doctor if an MTA approves it. That is to say, MTAs are doing triage at Chowchilla.

The health care is so bad and the MTAs so abusive, that a "group appeal", signed by more than 450 women at Chowchilla, complained about one of the MTAs and the general situation. When several hundred women sign a grievance, knowing there will be retaliation from vindictive officers and staff, clearly there are serious problems at the prison.

just the opposite is true at the CCWF. These women are being denied medical care. They are segregated and punished for being HIV+. And the CDC refuses to allow them to receive HIV/AIDS education materials.

The Facts

- There are over 3,000 incarcerated at CCWF; approximately 100 are known to have HIV. There is no HIV/AIDS medical doctor on staff.
- No routine or clinical follow-up.
- The prison just hired a gynecologist. The waiting time is several months. There are women with level-four pap smears who are not receiving follow-up care.
- The infirmary is unlicensed. The prison doctor is a pediatrician with little knowledge of women's health care needs. Guards with an elementary first aid course (MTAs) dispense medication and diagnose illnesses. Recently 450 women prisoners signed a petition protesting abusive treatment from MTAs.
- There is no confidentiality. All "known" HIV+ women live on C Yard. A xeroxed list of women with HIV that had been left out on an administrator's desk was circulated on the prison yard. Because of the ignorance and stigma surrounding HIV, many women refuse to identify as HIV+ and therefore receive no treatment. There are big signs in every yard, "Beware! There are HIV infected inmate persons housed in this facility!"
- The only HIV/AIDS education is given by HIV+ women prisoners who have set up an informal peer education program. The Program Administrator hoards HIV/AIDS education brochures in her office. She says she does not have time to distribute them to the women. Women who request material from outside agencies have their mailings confiscated.
- Women are discouraged from being test-

ed for HIV. There is no pre-test and little post-test counselling. CCWF does not offer the Western Blot (the more accurate of the HIV tests).

- Women with HIV are "medically restricted" — not allowed to work, therefore, they do not earn the same good time credits as other prisoners and serve longer sentences.
- Women with HIV caught breaking rules are often placed indefinitely in administrative lock-up (known as the Special Housing Unit or SHU).
- Women in the SHU often don't get their medications. All women prisoners experience a delay in getting meds refilled.
- A pregnant woman lost her baby when the medical staff diagnosed her early labor as "a bladder infection."
- Another woman suffered a painful death from an untreated brain tumor. The medical staff told her she had migraine headaches and was faking seizures.

Women with HIV - No tests, no treatment

Women who request HIV tests are told that they will only be tested if it's "medically indicated." This means that women won't know their HIV status until they are already sick. Even then, they will be given the least accurate test available. It is well known that early intervention extends life. By denying women knowledge of their HIV status, they are denied access to HIV drugs and treatments. They are denied the ability to change high risk behavior and prolong their lives.

Because there is no AIDS education at Chowchilla, the women prisoners are trying to be peer educators, teaching others about HIV. Prisoners are systematically denied access to outside HIV/AIDS education materials. ACT-UP and the San Francisco AIDS Foundation have recently attempted to mail requested materials, only to have them returned. When AIDS activists sent a prisoner a copy of the ACLU National Prison Project pamphlet *Aids and Prison, The Facts for Inmates and Officers*, it was returned stamped "inappropriate stationery."

Other AIDS education and advocacy groups have had similar experiences. These actions not only violate prisoners' first amendment rights, but also have more serious ramifications since the prison administration is ultimately abetting the spread of HIV/AIDS in the prison. The administration is denying them the educational resources which could save women's lives — *and there is no other AIDS education at Chowchilla.*

The California state prison system ranks fourth in AIDS-related deaths according to a recent Bureau of Justice Statistics survey. Many deaths could be avoided if prisoners received decent medical care and early release for terminal illnesses. Most of the women at Chowchilla are doing short time for non-violent crimes. CDC policies could amount to a death sentence.

You can help protest this mistreatment



DALE GELTNER

and denial of care by sending letters to:

Director James Gomez
California Dept. of Corrections
P.O. Box 942883
Sacramento, CA 94283

Warden Teena Farmon
Central California Women's Facility
P.O. Box 1501
Chowchilla, CA 93610 ∞

For more information please call us at the newly formed Coalition to Support Women Prisoners at Chowchilla, at the following numbers:

415-861-4058 or 415-752-2765. ∞

Guards *continued from page 3*

manner with the ignorance of some of their membership, but also a tacit agreement to allow the homophobes among the screws and the right wing press to set the agenda for the healthcare rights of prisoners in Ontario. The needless HIV infections and deaths of prisoners may be the markers of the union's cowardice unless the community speaks up.

At this writing, community organizations have not openly denounced the statements of the OPSEU locals. However, the union must be made aware that the support-in-principle for the labour movement found among HIV/AIDS and prisoner support organizations will not protect OPSEU from community denunciation and ridicule any more than a stretched condom will protect a prisoner from the batons of the screws. ∞



In their own words: Excerpts from statements of HIV+ women at Chowchilla prison

"I received a package of literature on HIV/AIDS in May 1993. Someone decided they did not like the letterhead and sent it back. I got no notice. Another HIV/AIDS incarcerated woman was sent an HIV/AIDS literature package in July, it was stamped 'unauthorized' and returned to sender. This is clearly a serious violation of prisoners' first amendment rights. This action is outrageous!"

"I had a seizure on July 30 and an MTA was called over to the unit. He put two ammonia capsules up my nose and two rubber gloves over my nose and mouth and applied so much pressure that my head was not moving and the rest of my body was shaking. A prisoner had to holler at him twice to get him to stop. I think this MTA tried to kill me!"

"MTA Archer looked in my mouth and said he would get some medication for me. I did not like that because he is not a medical doctor and has no right to tell me what I need for an infection."

"Four of us have been trying to educate other inmates throughout the facility. The institution always puts some kind of obstacle in our way. But I keep on trying, I won't give up. I realize I am only one person, but some one will hear me sooner or later."

"Some MTAs have a nasty habit of slamming the med line window in inmates' faces and talking to them really rude. In July an inmate asked for her tuberculosis medication and was refused. She was told to pick it up some other time because his window was closed [because] she was last in line."

"The point I want to make is that the prison system here medically for HIV/AIDS is very poor. It takes them about six months to test people and another six months to get them any medical treatment. There is no information here so I give orientation sessions about HIV/AIDS with another prisoner."

"I am two weeks from the date I parole and I still haven't a doctor or anyone from the medical staff here. I'm scared. I don't know what my t-cell count is or how the AZT is affecting my body. It has caused me great anxiety and stress and those are both deadly to my health."

"I went to the MTA because my chest was hurting. I thought I had PCP. And she took my temperature and said she would schedule me in *three weeks* to see the doctor. Well three weeks passed and still no doctor. I could have died from PCP if I had it." ∞

To whom it may concern: “A few thoughts on racialism”

*In the name of Allah, Lord of Mankind
Avenger of the oppressed*

Racialism manifests itself in many ways and forms behind prison walls, and through this article it is hoped that we can analyze and come to some sort of objective understanding about the roots and nature of racialism as it exists in these slave camps. If nothing more is achieved by these words than the stimulation of an objective assessment of the racialism as it exists in the ideologies of perhaps many of the readers of *PNS* — then we will have truly achieved something in this regard.

Racialism and Racism are not identical by far! Racism is a system and kulture of ideas and attitudes that are upheld and enforced by the institutions of society (from the schools to the media, from the police and prison system to the military...) so as to ideologically indoctrinate the masses of a particular ethnic group (or nation) in such a way that they will see the domineering “interests” of the rulers of said group (or nation) as their own — and thus lend themselves to protecting and defending these interests. In the historical context of the world (up until today), Racism is a relatively new development... Ancient tyrants and oppressors employed symbols other than racial superiority based on skin color in their domineering and plundering designs (e.g. religion, cultural, linguistic or tribal chauvinism). Notions of racial superiority based solely on skin color are the by-product of European colonialism/Amerikan imperialism of the last few centuries.

The concept of supremacy based on the lack of melanin in one's skin (i.e. being “white”) was created by the slave owners and ruling elites of Europe and North Amerika, as Europe was evolving from the feudal/religious society of the Middle-Ages into the capitalist/industrialized society of the modern ages. The old rulers used religious symbols to sanctify their rule and system of exploitation, and to manipulate the masses into joining the “crusades” by which these tyrants sought to expand their realms of control and domination. However, in competing to control and defend the means of production, the new rulers — the capitalists — effectively discredited these religious symbols, and thus motivated the people to revolt against the “sanctified” rule of Kings and Queens and Popes, and rode the backs of these revolts into power themselves. The symbols they replaced the old ones with were pseudo-scientific notions and ideologies — all designed to create and sustain the myth that people with “white” skin are inherently (biologically) superior to people of color; and of course we are still fighting to destroy this myth today! Instead of the war cry “on to Jerusalem”, the European suddenly discovered the “white man's burden to civilize the savage red, brown and yellow

man” — and on he went marching to serve his new king, the capitalist!

Today, particularly in the u.s., racism is again being systematically agitated and stimulated among Euro/North Amerikans as the “New World Order” of the ruling elites is being threatened by the struggles of oppressed peoples to liberate themselves from imperialism throughout the world, and these elites need the “whites” to again defend them and their global domination over peoples of color. Actually this has been an ongoing process that is merely heightened today. Racism, in this context, is a complex system of overt/covert ideas and behavior patterns that is designed to legitimize Amerikan (white supremacist!) domination of the nations and peoples it has colonized — within the u.s. as well as throughout the world — and foster a rationale for this dirty amerikan rule among the “white” people who remain the backbone of its defense...and while today symbols of patriotism are employed in this racist mind game, the bottom line remains skin color (or the lack of it!). Phrases like “we should've nuked Saddam”...“our troops in Somalia”, etc. reflect this conscious/subconscious identification with our oppressors and exploiters and their designs (based on skin color alone).

Us and them

It is quite easy to point out to an Afrikan that he's not a part of the “we”; simply by the skin color of the oppressor regime ruling (albeit with the faces of a few token Afro-saxons!), but a North Amerikan has trouble even making the connection or drawing distinctions between “us” and “them” merely because the oppressor is also “white”. The institutions which uphold and enforce this system-kulture of white supremacy systematically defend the presumption that Amerikans (i.e. “whites”) are superior and distort and discredit any/all information that would explode the contradictions of this myth into a thousand pieces; and this also means giving people of color an inferiority complex by distorting their history, and the reality that the Euro-Christian/white western world has been built from the knowledge, wealth and people-power literally stolen from people of color!

Often I've heard North Americans speak of “reverse racism” on the part of Afrikans — and it is important to distinguish that while many Afrikans may have reactionary racist views and concepts of “Black supremacy” — there is a *great* difference in ideologies created as defense mechanisms or responses to the oppression and exploitation Afrikans have endured under Amerikan colonization, and those ideologies created to subjugate and dominate the world, especially in light of the fact that Afrikans have not and do not seek to impose their ideologies (nor possess the institutions to!) on other groups of people as a cover to enslave and exploit them. With this said, it is important to bear in mind that Afrikans are not without good cause to hate “Amerikans”, but “whites” should question why they hate Afrikans... Again, it should be stressed that the power structure's fear of an anti-colonial revolt, especially within the u.s. by Afrikans has been subtly/subconsciously placed into the thinking of “whites” — so they hate based on fear, and will defend the power structure against such an eventuality as noted above — on a skin basis and to preserve their positions as “overseers” of Amerika's modern slave system which this

skin color has secured for them! So in proceeding, this distinction must be kept in mind, particularly by North Amerikans.

A simplified definition of “racialism” for the purposes of this article, is the mentality that humanity is broken into various different or differing biological “races”, and are disposed to behavior (good or evil) as the result of inherent biological factors that have been produced by some divine will. There are racist schools of thought that employ pseudo-scientific rationalizations to explain the origins of different “races” but for the most part, as it manifests itself in prison, racialism is most often linked to religion. I would also say that racialism is inherently reactionary, as it divides oppressed people on plains that are without objective bases in fact or history, and

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sanctifies these divisions through the peoples' ignorance and prejudices towards each other, rather than enlightening the people. As the adage goes, “our struggle is in consciousness, the enemy's is in separation.” While racialism and cultural chauvinism can compliment each other, they are not the same. Cultural chauvinism and subjective tribalism are much older and more prevalent than racialism, so much so that even people of the same religious/ethnic groups (or nations) will hate each other and remain divided among themselves (i.e. it is global), whereas racialism tends to flourish more in areas where different ethnic groups (or nations) are in close contact and at odds — usually with one colonizing the other, and both trying to explain (within their own group or nation) where the other group has come from and why they act as they do.

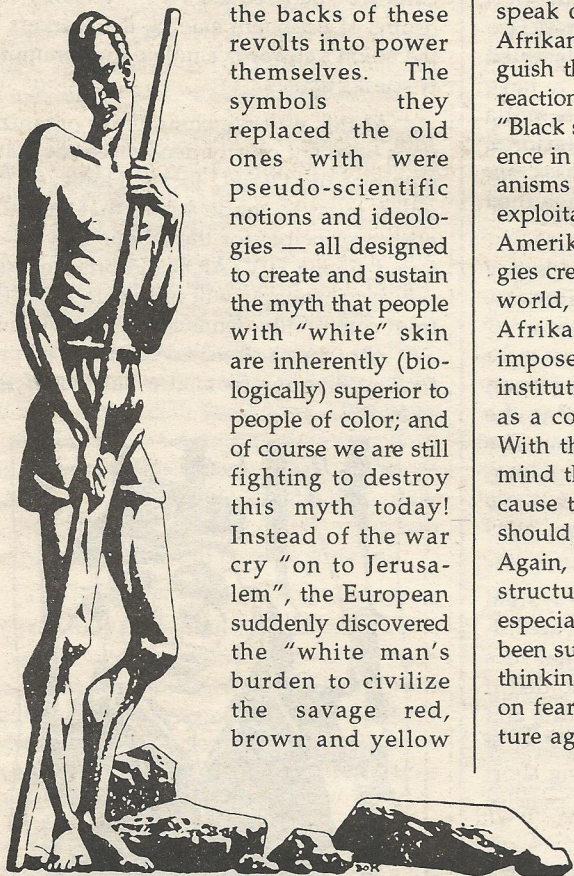
Within prison, North Amerikans push lines that present Afrikans as sub-human “savages”, say Afrikans are cursed (Ham in the Bible) by God and that's how they acquired their blackness and role as slaves. More recently, especially within the fascist “Christian Identity” movement, they have begun teaching that Afrikans and other people of color are “pre-Adamites” that existed prior to the Biblical Adam, and are here basically to be subjugated and ruled (with the rest of the planet's “animals”) by the superior, Adamite race created in God's “own image”. Given the average North Amerikan prisoner's level of ignorance about socio-economic and political dimensions of colonization, history (his own or of others), and media-induced/ culturally reinforced stereo-typical view of Afrikans (violent, lazy, just-come-out-of-the-jungle “savage”!), he has no problems adapting these reactionary racist views, and lending himself to being the tool and damn-fool of this racist system's enforcement. He has no problem, for the most part, with racist guards — they think alike, and will often harbor sentiments (no doubt cultivated by the pigs) that allow him to be a neutralizing element in oppressive camps where Afrikans are trying to mobilize and resist.

On the other hand, Afrikans who hold racist views will have lines that teach all whites are devils, created by a big-headed scientist in ancient times, albinos or genetic mutants who were cast out of Afrika as freaks, or lepers who were cursed by God (to be white) and ended up in the Caucasian mountains as outcasts from the “Hue-man” race. No doubt aware of racism and racist oppression and the racist psycho-pathic personality demonstrated by the average “billy”, these views provide the Afrikan with ready answers to questions that he cannot otherwise easily find answers to. The average man coming into these camps, regardless of his skin tone, is more or less historically/politically ignorant and reactionary (*mustad'afi* or down-trodden), and materials that present views such as noted above are widely available, and quickly picked up by the young and unconscious to try to figure out just exactly “what” is going on. Most often revolutionary-minded prisoners are confined to seg/isolation control units, and kept away from the average prisoner in “mainline”. Unfortunately this prevents or hinders the active revolutionary awakening of the young *mustad'afi* prisoners to the socio-economic and political dimensions of colonialism and capitalist oppression, the roots and use of racism by the system, etc. And so the racist orientated older prisoners have no “opposition” to their reactionary views — and easily bring the young into their cliques. In my experience, racialism allows prisoners to pose (rhetorically!) as “conscious” or anti-system while still doing nothing (or very little) to oppose the system; and at the same time usually involved in “penitentiary vice” and having “vested interests” in the debasement our oppressors love to see flourish in these camps. These elements (both North Amerikan and Afrikan) tend to encourage heightened racial polarization and the maintenance of the “status quo” as opposed to developing a unified awareness among all prisoners (of our oppression!) and struggling to resist and change the status quo. In light of the increasing oppression within these slave camps, it's not hard to see how racialism is of service to our oppressors in their designs to strip us of our human rights!

Having said this, we must also look towards a solution or offer an alternative — what is it?! As a Muslim, my sources of reference and world view are Islamic — and while this may make some negatively disposed towards what's being said, Islam is universal in that it is not addressed to any specific ethnic group or particular nation, but to humanity, thus anyone who is objective can draw benefit from it. In dealing with the problem of racialism, two things must be covered — the sources of it and objective reality in relation to it.

Anthropomorphism

In North Amerika and Europe, the concept of “God” has been debased into human form (anthropomorphism), the “white” Jesus. This is a historical lie — Jesus was certainly no “god” nor was he a European. He was a man (and prophet) who lived in the Middle-East and Afrika, a Hebrew ethnically, and common-sense will tell any objective person that someone coming from that region will be dark-skinned (i.e. Black not white). Now there are Afrikans who, in turn, say “God” is Black. God has no likeness to anything or anyone, as the Qur'an teaches, “Say, He is Allah (God), the One and Only; Allah (God), the eternal, self-subsisting; He begat not any children, nor is he begotten (from anything), and there is nothing like unto Him.” (112:1-3) The tendency to reduce God into our image and present the Divine or Supreme Being in the ethnic coloring of this culture or that which is a “subjective”, self-centered projection of our own limited rationale into what we think or believe “God” is or looks like, whereas logic will show such things like a body or color are the result of factors that have no relevance to a Being that has no need or want and is the governing Ruler of the Heavens and



Earth. For example, melanin is what the human body produces to protect itself from the Sun's radiation, which has relevance only to our *human* existence on the Earth! North Americans who say, "It doesn't matter what color Jesus was" should realize that it certainly *does* matter if you have said he is "God" and that his "image" is divine — if you admit he's black, then what would that say of your whiteness in relation to the "image" of "God"?!

All of this is being said to stress that one of the first steps in removing the racist mentality is removing *all* racial imagery from how the Supreme Being or "God" is viewed...(God is neither black nor white, nor does He (She or It!) have *any* likeness to any man or thing we may have created or have conceived ourselves so as to confine or define Him (Her or It!).

The next aspect of this lies in the use of the Bible to trace genealogies of different "races". This is not being said to attack the

Egypt, Babylon, and India specific civilizations existed before and after this time in an unbroken way — if there was a "global Flood", this would not be; and further, this implies all of today's 5 billion plus people came from the family of Noah since approximately 2800 B.C. — whereas we know and can trace the evolution of *many* societies and civilizations from before this period up until their decline and/or destruction after this period (the above mentioned three to name a few!) — which shows that Noah was not related to them at all! All of this is being said to show that by its own evidence, the Bible does *not* contain and can not be used to show the genealogies of man. Traces of man have been found in Afrika that date back one to three million years ago, and traces of civilization (tools, etc.) have been found in Afrika dating back 150,000 years ago, so how can the Biblical Adam of 5,000 years ago be the first man from which we can trace the origins of various "races"? And for those Christo-fas-

lineages (i.e. of women) can be traced to establish definite genetic links between people. The initial study created so much uproar in the racist scientific community that other studies were immediately done to disprove these conclusions — instead they confirmed them! So we all come from this Afrikan "Eve" — all of us! This information was discovered through these experiments in the late '80s/early '90s; and published in a summer issue of *Science* magazine in 1991 or 1992 (can't recall which and don't have my materials on hand.)

How then have we become so different physically in our colors, hair textures as well as in our languages and cultures? The Qur'an says, "Among His signs is this, that He created you from dust; and then behold, you are human beings scattered everywhere ... and among His signs is the Creation of the heavens and the earth, and the variations and diversity of your tongues and of your coloration; verily in

that are signs for those who know" (30:20 & 22). Human diversity is the product of something called "climatic adaptation". This means that we have developed our physical characteristics from our interaction with the climate. No myths, superstitions or "curses" — merely man/woman's natural physical evolutionary adaptation and adjustment to our environment. People tend to move/settle in accordance to their ability to sustain

themselves with food from the land — as the people grow in number, they must split up and spread out to find food. This is the primary cause of ancient migrations throughout the world. Note that early civilizations all developed near rivers (the Nile, the Indus in India, the Yellow River in China, the Tigris & Euphrates, etc.); and people who lived away from rivers remained hunters, herdsman and nomads — this was because rivers allow for agriculture and thereby more people can be fed and sustained by farming, thus cities could be maintained. However, tens of thousands of years ago, man remained highly mobile and migratory. Due to glaciers (land-based icebergs up to a mile high) covering the Northern portions of the world, and how these glaciers had absorbed so much of the Earth's water, the sea level was much lower than today, and people could travel from North Afrika to Europe via Spain and from Asia to North America via Alaska. Over a period of 30-50,000 years, humans became scattered and settled in different areas all over the planet, and our bodies changed and developed in various ways through natural evolution to allow us to survive in whatever climate we ended up in. For example, in Afrika, it is by the Equator, hot and tropical, so people who evolved there retained the melanin in their skin, and their hair and nostrils remained in such a way to allow them to deal with the heat and sun. In Europe it is cold, and farther from the Equator, so people who evolved there wore lots of clothes, which caused their skin to produce less melanin; their nostrils and hair also changed to be able to deal with the cold. People who live in high altitudes up in the mountains have the ability to survive in a climate with air that has very little oxygen, whereas someone not so accustomed would faint or even die due to their body's inability to run off of so little oxygen in their bloodstream. Of course this is simplified considerably — but it is enough to allow one to ponder this themselves. Even at an elementary level, we can see that a North American who goes out in the sun will get a suntan — his or her body will produce melanin to protect it from the sun's rays, and an Afrikan will get dark or

Our different historical cultures are like precious natural resources — from which we must learn to discover and dig up jewels and the vital energy to fund and and adorn our struggles against "Amerika". In this regard, New Afrikans are far ahead of progressive North Americans...

black — while if we are kept indoors we will all become lighter or get pale. However with climatic adaptation we're talking at least 30-50,000 years! Think about this yourself!

Languages, cultures and psychologies also evolved in this way — with factors such as religious influences and the development of technology also playing a significant role. This is something we need to look at seriously to be able to understand the differences and behavior of different ethnic groups (or nations).

Born inherently human

While it is beyond the scope of this article, let me say that no one is born sinful, inherently evil or wicked, but instead we are all born inherently human! Prophet Muhammad reportedly said, "Every child is born with a pure nature (*fitrah* = in harmony with nature and inclined to righteousness); and it is his parents that make him into a Jew, Christian or pagan." Society acts as a womb and gives birth to our attitudes, behavior patterns and outlooks on the world, whereas as a child we are all inherently disposed to the righteousness of our human nature. With this said, to discover the roots of our different ways of thinking and behaving, and the positive and negative dimensions of our cultures, we must look to the socio-economic and political realities in which we have been born and raised, which are the products of concrete historical factors that can and must be discovered, analyzed and studied; we must cease relying on racist generalizations and pseudo-religious mythologies ("obscurantism" is what this reactionary tendency is called — because historical realist, concrete facts and ultimately the truth remain "obscure"! We live in the grip of a system that is literally destroying us; all the while manipulating us to serve it consciously or unconsciously, while it can not and will *never* serve us. To deal with it, and actually overthrow it and/or liberate ourselves from it is going to require a new sense of awareness and humanity — from which racialism must be purged.

At the same time, this does not mean that we can or even should try to "all be as one". The Qur'an says, "O mankind! We created you from a single pair of male and female, and made you into nations and tribes, that you may know each other and not that you may despise each other. Verily, the most honored of you in the sight of Allah (God) is who is the most righteous of you; and Allah (God) has full knowledge and is well acquainted with all things." (49:13) Our different historical cultures are like precious natural resources — from

continued on page 13



sentiments of brothers and sisters who revere and try to live by the Bible, but to point out some obvious, commonly overlooked (objective!) facts. Many progressive non-prisoner readers may wonder at this, here we are talking about God, the Bible, and etc. — but these are *real* issues in the lives and thinking of most prisoners, and roots of reactionary views that we must look at and deal with! Often we have been conditioned to look for the genesis of man and all the different "races" in the genealogies of the Bible, and even men/women who are "conscious" of how the Bible has been used in Euro-American designs to plunder and colonize the world will *still* revert to it to explain the origins of different ethnic groups (or nations). *Why?* Mainly for lack of concise explanation otherwise (which we hope to offer below) and the historical and scientific information to substantiate it. Why cannot the Bible be used? Firstly it is *not* an accurate, unadulterated, historical document, with its source and origin known or "original" copies in existence. Any chain reference Bible will tell you at the beginning of most every chapter (particularly in the so-called Old Testament), "Author Unknown", "Author probably so-n-so", "commonly attributed to..." etc. — what more must be said?!

Secondly, the Biblical "genesis" of man places Adam as only around 5,000 years old! How can we prove/substantiate this? Easy, as all's one must do is trace the purported genealogy of Jesus (who lived around 1993 years ago)...add how old each of his foreparents were which is to be found in the Bible itself, and you will get around 5,000 years ago for Adam. (For concise info, check out, *The Bible, Qur'an and Science* by Maurice Brucaille.) Given this, how can we trace the genealogy of man using the Bible?! Further, according to the Bible, the Earth's people were destroyed and wiped out by the Flood in the time of Noah (while this is mentioned in the Qur'an, it is made quite clear that the people of Noah and not all of humanity were destroyed!). Again, we can use the Bible's own genealogical time-dates to estimate when Noah lived (approximately 2800 B.C.)... Historical facts in stone show that in

cists in society and these prisons pushing their pre-Adamite theory — in light of Adam's supposed age by the Bible itself, how do you explain the cave paintings in Europe from 10-15,000 years ago, or the ancient "red-paint" people who lived thousands of years ago in Northern Europe — in fact, the so-called "ice-man" recently found in the Alps frozen more-or-less intact (over 5,000 years old!) exposes not only the falsehood of your ideology but also your ignorance of your own history?! If people stop looking to the Bible they will be forced to study and go into history and science in such a way that will shatter their racist mythologies. Most people who hold these mythologies are not aware of such contradictions — and will defend their views "religiously" even though otherwise they may not be "religious".

Origins of humanity

So, coming out of the Bible and away from racist mythology, where does humanity originate, and why do we have different colors, tongues and behavior patterns? While the Qur'an mentions Adam as the first man (or better said, Adam and Eve as the first humans), it does not try to give genealogies or the like — its approach is totally different. The Qur'an stresses to study history and science, and to discover the laws of nature in this regard. It says basically that humanity was one community (or nation), and lived a debased animal-like existence (76:1), divided through use and misuse of various knowledge, so that different groups evolved as rivals and even began moving about in the earth. (2:213 & 4:1) Does scientific study substantiate this?

Without doubt the origin of mankind is Afrika — there is evidence in stone & bone to prove this. But more significantly, several recent studies conducted using the science of molecular biology to go into genes and DNA have established concretely that all living people on the planet today are descendants of a woman who lived in Afrika approx. 100-150,000 years ago. These experiments tested the cells in the mitochondria of the DNA of women from just about all known ethnic groups on the planet. Through mitochondria, maternal

Prison Censors:

We realize that many of you will be sorely tempted to try to ban this issue of *PNS* on the grounds that this article incites racial antagonism. Please read it carefully (it might even do you some good). It is clearly an effort to reduce racial antagonisms and conflicts between prisoners by raising consciousness about the origins of race and racism. We will fight any and all efforts to censor this issue on these grounds. Or any other grounds for that matter.

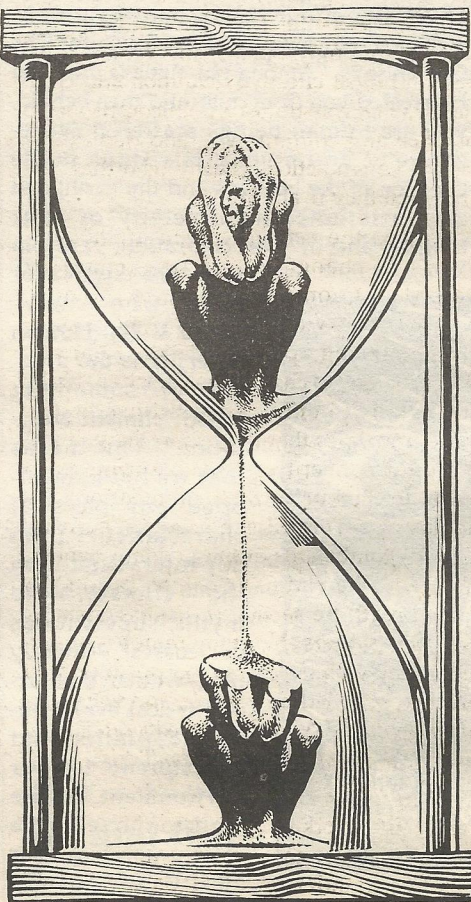
Marionization of dungeon Hardee

With the unabashed spread of Control Unit prisons, common concepts and tactics are increasingly recognized. Widespread applications will be described in this article, along with those locally unique. Undoubtedly, many of these measures can be compared an army of fire ants invading a writhing body tied to stakes.

Dungeon Hardee was deliberately designed just a few years ago in an isolated Florida swamp, to maintain a distant fortress from reality. It encloses the lives of nearly 1200 captives, who are told about a planned expansion and how they are thorns in the regime's side. Indeed, this prison is already brimming with "the worst of the worst" and it's gonna get worse, or so those who refuse to fawn upon their depraved keepers are told.

First and foremost, prisoners are stripped of virtually all control of their lives, as well as any semblance of human comfort, condemned to forfeit much more than mere liberty. The brunt of depersonalization is borne by the creation of burdens in such as food, clothing, housing, medical care, and court access, day after dark carbon-copy day. Breaches of human dignity and needs occur by the regime's deliberate indifference manifested by perversion of terminology for de minimus reasons or administrative convenience. "Food" becomes silage served unsanitarily. "Clothing" means ill-fitting trousers with haphazardly-sewn extensions, to make the too-short lengths too long and uneven. "Housing" means being crammed into cells with another person, cells with a design capacity of one, cells of such sterile appear-

ance that signify that humans do not occupy. "Medical care" is alright if you're never sick; God help you if you are. "Court access" means conducting legal research a remote distance from the volumes by hopeful stabs, three books at a time, assuming even the illiterate portion of the popula-



tion, like all great jurists in fantasyland, can know specifically what texts to request in advance and do not need the book merely as a reference to another. Who said that justice delayed is justice denied! Oh, the struggle we wouldn't have, if only we'd be docile, acquiesce to subservience, talk sports, watch T.V.

The threat of violence from any source is omnipresent, and omnipotent too, considering gestapo-conspired assault and such. The local god is Terror. The fact of the matter is that physical design, overcrowding and unconstitutional conditions, coupled with the cesspool of negativity as the epitome of indifference, renders proper supervision and any control impossible. Thus, the beast's grass is grazed before it ever had a chance to even grow; the control unit mentality is a crop disease, a killing field for proper supervision and accountability.

Distractions are a dime a dozen because being busy being afraid clouds reality, and petty jealousies that only seem normal become the norm. If you scream, it shows the gestapo's wild aim is accurate. If the unbridled authority is correct, that makes it alright to do what the heart says is wrong. It is weak indeed to be weak in crisis.

Arbitrary discipline is meted out in furtherance of the gestapo's goals. Reprisal and discipline become synonymous and a frequent response to participation in the grievance process. With a record as a disciplinary problem, existence in Dungeon Hardee can be justified. Tactics include systematic censorship of letters and publications, or total suspension of mail privileges, in an attempt to destroy free communication and expression. DOC is quick to point out that their (meaningless) grievance procedure is currently sanctioned by the U.S. Department of Justice.

Reinforcement of the informant mentality is epidemic, except in the cases of

reported rape or other "misdemeanors" the Man does not want to know about. The prison poleece utilize cooperative prisoners as leaders. These groders are rewarded with the few meaningful jobs, which is not to say that all with meaningful jobs are groders, and perhaps the groder is given privileges, tobacco, or even a kind word. But the groders' loyalty is closely policed, don't think it's not, brother.

A growing number of isolation cells are used on a "24 + 7" basis with all privileges, including reading and writing materials, withheld. There is no normal human contact. Much hurt can be avoided by trusting no one, not even the spiders in the cell or in the mind.

Subjugation is facilitated by sleep deprivation and incessant harassment. Guards should know they are only muscle for a regime powerless otherwise, when it fears its futile efforts are voided.

The product of control unit prisons is destruction of human goodness. The control unit can never realistically hope to achieve good goals by evil means. That which is sown is also reaped. Utter coercion is not a just incentive. If society cannot understand the criminal mind nor its own criminal capabilities manifested in control unit prisons, this vehicle of the punishment mentality is a grave human fluke. It is better to protest a hanging before the noose is tied. ~

Gerald Niles #122280
Hardee Correctional Facility
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(This prison is really a stickler for procedure for letters to prisoners. To help increase a letter's chances of getting through, place "mailbox #0351" in the lower left hand corner of the envelope. ed.)

Pennsylvania's genocidal formula

In these times, when the various units within the society are being attacked and destroyed — we as human beings, should stop clapping our hands together in dismay and falling victim to our emotions. The very thing we need the most in order to exist is being separated from us: our families are being destroyed as brothers and sisters — our children — are carted off to the state's prisons. Take a walk through Pennsylvania's prisons and see how simple it is.

The Department of Corrections is the executive agency of the Commonwealth mandated by law to receive and detain prisoners. The Department of KKKorruption and its institutions receive *federal aid to do this*.

It has the capacity for about 13,000 prisoners. As of September 30, 1990 there were 18,500 people in its prisons. As a result of this overcrowding there is more violence inside prison than at any other time in history. But increased violence is to be expected when so few try to suppress so many.

At Rockview, which opened in 1915, 1,250 people were intended to be walled-in. By September, 1990 there were 2,059 of us — doubling the original population. Then the keepers of this factory of hate put up an R.H.U. — Restricted Housing Unit — right in the middle of the yard — taking up half the recreation space to recreate suffering.

Currently the department is 550 officers short of full staffing. And in each institution, a pattern and practice of excessive, malicious and unjustified use of force by officers against prisoners is seen. The KKKops believe they can use force with impunity and they continue to do so because it goes unchecked by those in authority!

Unhappily I speak from experience: On November 8, 1989, 19 prisoners — including myself — were beaten viciously after being

sent from Camp Hill to Gaterford. Of course someone might argue against calling it the Department of KKKorruption or the Hate Factory. I say the facts speak for themselves:

Item: The number of teachers working for the Department has remained the same since 1979 despite an 150% increase in the prison population. The Department's goal of allowing at least 15% of the population to participate in vocational programs can not be met. Staff shortages only allow 8% of us to get into these programs.

"Building jails where prisoners are not educated for useful work or rehabilitated to prevent them from returning to a life of crime lacks sound judgement, compassion and credibility." — Thomas R. Jones, former Justice, N.Y. Supreme Court.

Look at what history can show us: Henry Berry, speaking to the Virginia Legislature in 1832 — "We have as far as possible, closed every avenue by which light may enter the slave's mind. If we could extinguish the capacity to see the light, our work would be complete; they would then be on a level with the beasts of the field and we should be safe. I am sure that we could do it, if we would only find the process and then base it upon a plea of necessity." The key phrase here is to "find the process"... Those of us living inside prison, today, can testify that they are working on it on us.

Federal aid to prisons is a kind of shell game which robs us of the funds we need to grow the next healthy generation. Consider that 65% of Pennsylvania's prisoners are of African descent. A majority of us could have been saved from the descent into a living hell if the money had been spent inside our communities. Reflect on the fact that in 1853 a woman named Margaret Davies

went to prison in Virginia for teaching Negroes to read and write.

We know that drugs are not the number one problem in our communities. Hopelessness, ignorance and illiteracy are.

Here's how the rules work to destroy our minds and relationships to our families: In October, 1992, some new rules for R.H.U. came out: We are allowed only one non-contact visit per month for immediate family only. If you care for someone and you haven't been married — even if you may have that person's child — the Department says you can't visit. No literature can be brought to you to enhance your mind. Isn't this what Henry Berry was looking for in 1832?

Despite its code of ethics, the Department of KKKorruption is working against us, working to destroy everything that is good in a person. Begun as one of the smallest agencies, now it is the second largest one. Its fifteen prisons had the third highest death rate in the nation (1988) — 26.2 deaths for every 100,000 prisoners. Eighty percent of all inmate deaths were medically related. In 1989, Pennsylvania had the ninth largest prisoner population and ranked twenty-first in health care spending.

I say that we as a people should stop thinking that someone who died for our sins is coming back to rescue us. Whatever is done for us must be done by us. We are our own heaven and hell... Our struggle is for political freedom, human dignity and economic justice. Racial crimes won't be corrected by pretending that there's no such thing as race. The establishment's promises are hogwash and more and more of us know it. The key to our freedom is self-determination. This is an Afro-centric view which puts our race into focus as our chief concern. The government of the U.S. has passed 19,000 — repeat, 19,000 — statutes on civil rights. Every year Congress passes a voting rights bill full of things it's supposed to guarantee. No other country in the world passes a law for citizen's rights every year. If you're a citizen you don't need a law every year!

Joseph Baldwin, a psychologist at Florida A&M said: "White society is institutionally incapable of relating to or helping our people." In other words, the system is not designed to meet the needs of the black community.

I think this approach is good — not just for black people — but for all races, all cultures, all ethnic groups. It is a blueprint for creating a consciousness and identity within our natural affinity groups.

Of course the power structure fears that the day is approaching when we will all be ethnically-conscious people. They fear people who can mobilize for genuine independence of thought and action. Once a group attains self-awareness, others will also and soon all peoples will join together in cooperative autonomy and respect — thus escaping the dead-ended trap of racial and nationalistic conflict. In this way we will naturally tear down the walls of the Hate Factory — from within ourselves!

We, as autonomous black people, must help each other to escape from racism. It is important to be able to listen to all our voices — even those we may not like hearing. Those who make the distinction between "field nigger" and "house nigger" should remember that both were slaves. As such, an individual's freedom was inexorably linked with that of his fellows. For one group to reject the views of another only serves to weaken us by dividing us. Let's not forget the efforts of all of the people who came before us — who suffered but never gave up. Surely that would be a disgrace — to fail to honor our ancestors. ~

*"It is our duty to fight for our freedom
It is our duty to win.
We must love and support each other
We have nothing to lose but our chains."*

Assata Shakur

May the ancestors be vindicated!

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The Politico-Prisoner debate: from a pro and con perspective

"...Where all is plan;
there's nothing to be argued..."
(Frederick Douglass)

"...Tell no lies to the people;
claim no easy victories..."
(Malcolm X)

This article comes in the wake of the discussion as to what constitutes a politico-prisoner; particularly, Black or New Afrikan politico-prisoners in u.s. prisons. It's not offered as necessarily a *response* to the one written by Shaka Shakur in the September/October edition of the *Bulldozer*, but as a contribution to the overall general debate.

First of all, let there be no doubt that the issue of politico-prisoners and politico-prisoners' recognition, is a serious one universally. In fact, it's so serious until the first step taken after wars or struggles in the transitional period towards *normalizing* relationships is for the opposing forces to recognize and release *all* political-prisoners. This is precisely why Nelson Mandela steadfastly refused to be released unconditionally by the racist south afrikan government; his release was under the condition that the government gave recognition to their ANC politico captives, and agreed to release them. He knew that their *negotiations* could not be *legit*, if the unjust government in which they were fighting didn't recognize the legitimacy of those captured as a direct result of their politico activities. And, though We are nowhere near this point in Our liberation struggle here in amerikkka, the ideas and definitions in which We struggle must be correct and accurate.

What we have here with the ongoing debate around what constitutes politico-prisoners are different prisoners declaring themselves politico-prisoners based upon different definitions and personal interpretations of criteria. Some conveniently adopts clauses from certain perceived criteria which they feel applies to them or their circumstances, while others outright tries to

change the criteria altogether, for whatever reason. It seems as though some are even attempting to turn the politico-prisoner situation into some kind of *fill-out-an-application* process, where all who desire can apply...

I'm not one who espouse the notion that politico-prisoners are limited to those who were politically conscious and actively involved in struggle *prior* to their imprisonment, but i am one who believe firmly that We should guard vigilantly against the politico-prisoner concept being reduced to just another *fad* or fashion statement, such as the "X" symbol.

On the other hand, you have those who doesn't recognize the legitimacy of politico-prisoners if they weren't active out in the land and jailed as a consequence of it. Yet, some of these same people lauds George Jackson with politico events every August 21, paying homage to him as *the* pre-eminent politico-prisoner of modern time. This is a direct contradiction; if something applies to *Comrade George*, then it should also apply to those who are similarly situated, because whichever set of criteria movement people choose to adhere to, We must at least be *consistent*. But those who seek to casually ride the coattail of *George Jackson* must understand that *George* was unique, he was proven, and he was *serious*; the whole world knew this.

In addition, you have some who subscribe to the broad notion that *all* Black or New Afrikans are politico-prisoners, by virtue of Our experience in relationship to amerikkka. It's no doubt that We are oppressed and victimized as a nation or by Our national identity, but to suggest that this experience alone constitutes politico-prisoner status is not only a *joke*, but an insult to those that truly sacrificed and struggled. This analysis implies that the mere fact that a person's Black in amerikkka, or Black in one of amerikkka's prisons, automatically makes them a politico-prisoner.

Therefore, rapists are politico-prisoners, informants are politico-prisoners, agents and child molesters are all politico-prisoners under this broad concept. This is *utter* nonsense and foolishness as far as i'm concerned! People takes their positions and makes individual choices, and these choices are based upon *their* reality, knowledge, and experience in life. They should be recognized accordingly. I personally think that the best and most effective definition and criteria for what constitutes a politico-prisoner is practice and commitment, and dedication; let one's own actions dictate who they are, and what they're about.

As to the *new generation* theme, yes, things do change in time, the flames are passed from one generation to the next, with more new and improved methods of struggle being applied, but the *principles* don't change; to change the principles of the struggle is to enforce opportunism. The same principles that applied to the politico-prisoner concept *yesterday*, applies to it *today*. In Shakur's article he mentions the names of several Black Liberation Army (B.L.A.) combatants of the previous generation, who he claims to *salute*, but in the same breath he seems to dismiss them as just *mere soldiers*. No, they're not *mere soldiers*; they were soldiers who put theory in practice, who led by *example*, and were *tested under fire*! It's *nothing* to advocate armed struggle in prison where arms don't exist.

The recent arrest of Afrikan National Ujamaa's (A.N.U.) founder for 1,500 bags of *heroin* is typical of Brothers in New Jersey who becomes politicized in prison, and think they have all the answers, but gets out, and forgets what the question was. Their subscriptions to struggle expires

like a subscription to a cheap magazine, for no other reason than most of them wasn't serious in the first place. Sure, the movement isn't where it should be, there's always room for improvement, but if one's serious about struggling, they gone at least make an attempt to pursue it; what you don't have, you get; what's not there, you *build*.

Regarding the so-called 20-year debate, i don't think movement people are bogged down or obsessed with it to the point of allowing it to interfere with their work and politico activities, but the primary reason the topic keep re-emerging is because certain individuals and elements insists on rewriting reality and shaping concepts to fit their model or profile. The plight of politico-prisoners is no more important than prisoners that's become *politicized*, but one doesn't necessarily become a politico-prisoner simply by reading a few books and learning how to master the art of espousing revolutionary rhetoric; any skill or subject can be *learned*, but that don't mean it's in your heart.

In closing, i think the most *operative* word surrounding the debate as to what constitutes a politico-prisoner is *earned*; when one earn something, they never have to worry about anybody stripping them of it, or asking anyone for recognition. This is not *elitism*, this is reality, which is not always pleasant. There's no *free rides* in struggle; many are called, but only a few answers. ∞

Freedom or Death!

Hatari wa'Haki SP#78901
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Another response to P.O.W. debate

Revolutionary Greetings!

This axiom is in co-relations to the article titled "new phase, new generation, same struggle" that was in the Sept/Oct issue of *Prison News Service*, Number 42.

It was an issue concerning political prisoners and prisoners of war. I feel as New Afrikans in particular, we are *primarily* political prisoners and prisoners of war by force alone.

Basically because our whole existence particularly here in Amerikkka is a result of political decisions made by de kolonialists, and being that prisoners are actually slaves, and slaves are prisoners, and considering the fact that we are inside the kapitalist's system and circumscribed by imperialism, we are automatically political prisoners.

In addition to us being victimized and bombarded with economical, biological, chemical, psychological, military warfares *sanctioned by the laws of de system*, it is quite impossible to elude the uniform of prisoners of war. We are prisoners and without a doubt war has been declared against us. Where is the grounds for refutation?

I feel the distinguishing characteristics derives straight from a particular state of consciousness. Because on one hand we have those who *do not understand* de political aspects of neither institutions, therefore a failure to acknowledge the true essence of such status in inevitable. But on de otha

hand we have those who do recognize *why* they are political prisoners and prisoners of war who has taken the initiative to integrate theories with practice. None of this can be refuted.

I advocate what comrade Shaka elucidated as far as we as a nation retain de right to define our own captured citizens and we ain't askin' nobody damn permission. I cannot see nor ascertain anything that warrants or support grounds for any opposing views to what was illuminated and illustrated by comrade Shaka.

I feel based on historical materialism that there is a lot of veterans of dis struggle who wants to classify political prisoners and prisoners of war as being something special or delegated to a particular selection committee. As though it is some type of aristocracy.

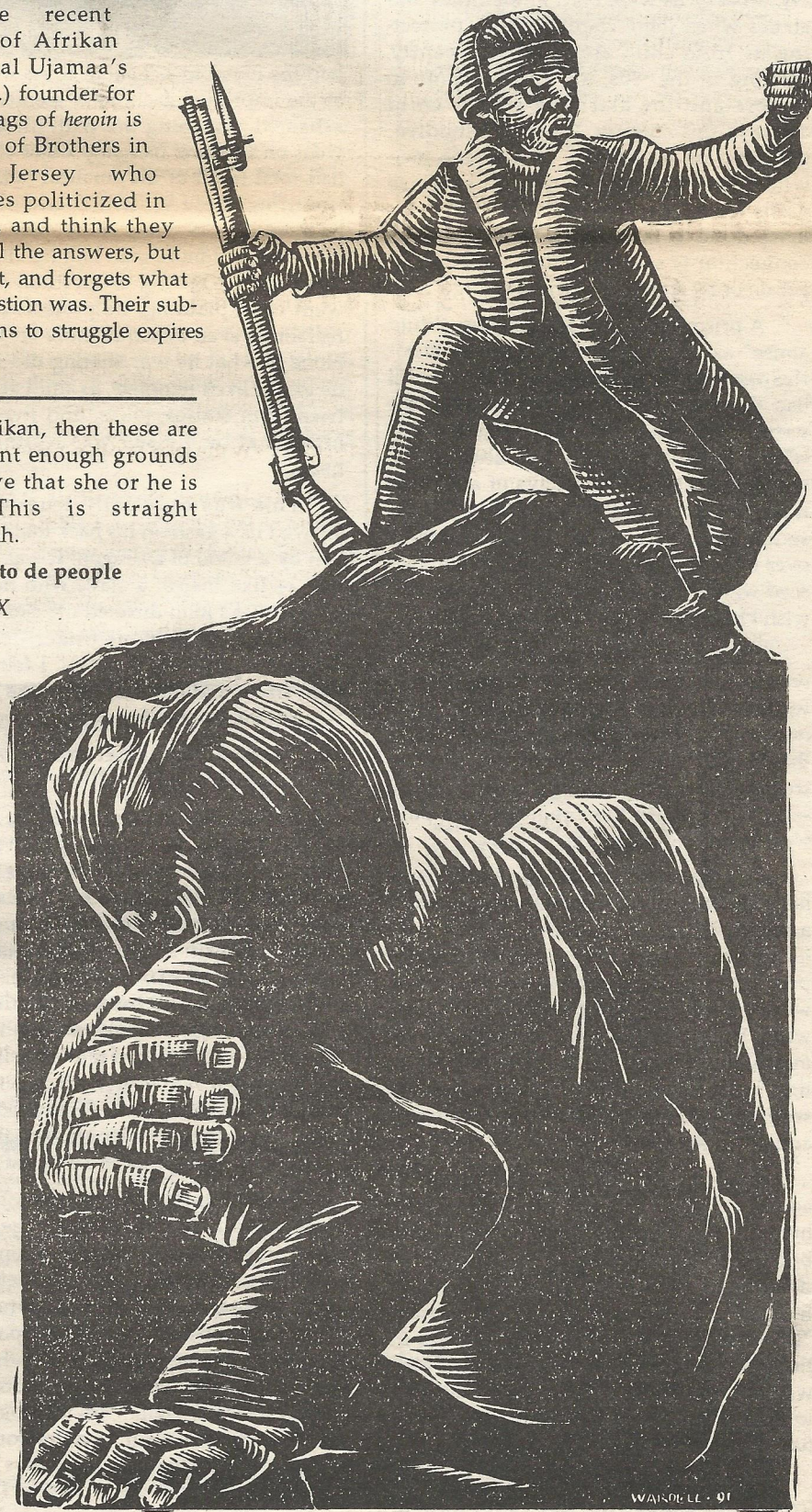
As a New Afrikan, we do not want to eject nor project the impression that we support such premises. It is much more important to educate de people on why they are inheritors of such status, and what we need to do as a people to discontinue our subjugation. We are political prisoners and prisoners of war by birth under imperialism, and consciousness nor unconsciousness are sufficient grounds to *deny* the fact.

This is like saying when an Afrikan baby emerges from the maternal womb, if she or he does not recognize that he or she

is a afrikan, then these are sufficient enough grounds to prove that she or he is not. This is straight boozwah.

Powah to de people

Safrika X



WAINBULL - 91

JAMES WARDELL

America's lost children

I remember the first time my eyes witnessed the scars on the bodies of almost every one of my fellow prisoners. I was standing by a fence, on a maximum-custody exercise yard, praising the air the yard gave to my lungs that my prison cell didn't. I wasn't in a rush to pick up a basketball or do anything. I just stood in my own silence.

I looked at the prisoners on the yard playing basketball, handball, showering, and talking to one another. I saw the prisoners I felt closest to, John and Pete and David, lifting weights in one corner of the yard. I noticed the unbelievable similarity of the whip-like scars on their bare skin, shining with sweat from pumping iron in the hot sun.

A deep sense of sadness came over me as I watched these strong and powerful men lift hundreds of pounds of weight over their heads. I looked around the yard to see if other prisoners besides John, Pete, and David had the same types of scars. Sadly enough, they did! Men on the handball and basketball courts, in the shower, and elsewhere had whip marks and deep gashes all over their bodies. It shocked me silent to look behind their legs, on their backs, all over their ribs and discover an entire yard of men with evidence of the violence in their lives.

Here were America's lost children — surviving in rage and in refuge from society. Most of us were born in the fifties and sixties when there were few laws protecting us from child abuse. Only recently, starting in the '80s, has society come to understand the alarming rate of child abuse in this country. These lost children, given up on by society, became the men who walk the nation's prison exercise yards for crimes often related to the violence done to them as children. No such connection is seen by either the adult in prison or by American society at large.

A prisoner will not use the term "child abuse" as his own. But because our histories were so connected it was as if we all had the same parents. Looking out on the yard, I remembered being beaten and whipped by my stepfather, and all the silent lonely nights and days of abandonment by my mother, a heroin addict. Then, suddenly, a terrible sense of sadness came over me. I thought of my mother, who had died within that year. "Wow," I thought, "I wish I had been there when she died."

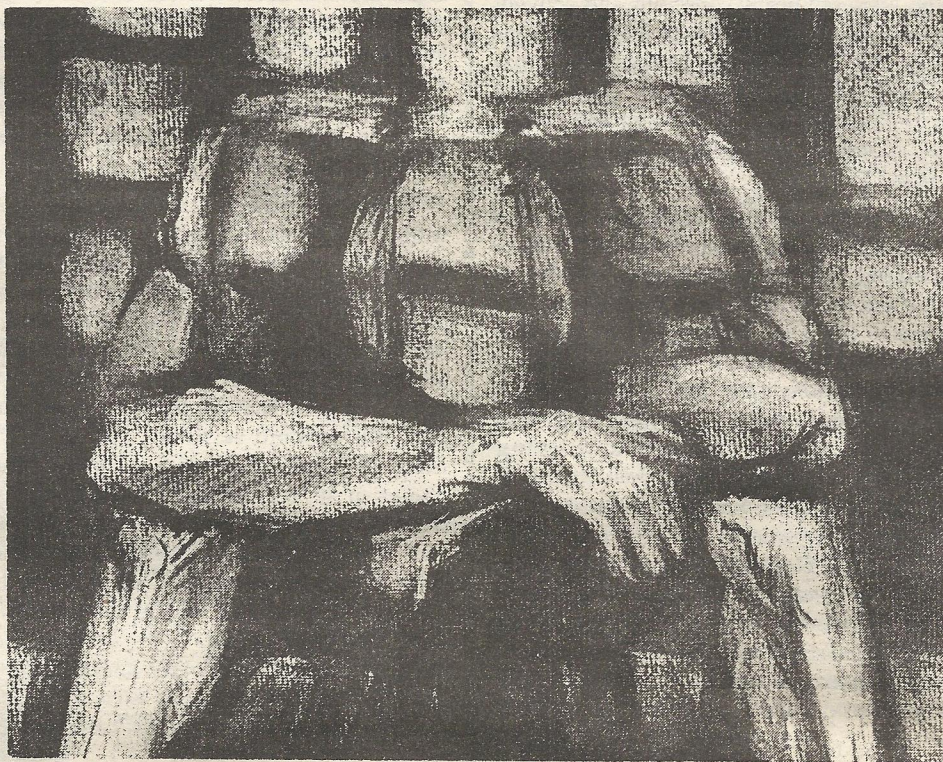
That day I made up my mind that I would bring John and Pete and David together to talk about the scars I had noticed and see if I could open them up to think about their abuse as children. I was a trusted comrade — even their only family — but to go into their remembered pain was something out of the ordinary.

As I approached them, they looked hardened to the core as they stood around a weight-lifting bench, proud of their bodies and the images they projected. Such a posture of pride symbolized the battle wounds that they had "made their bones" with. This is prison talk for "prove your manhood." Yet my own denials had at one time been similar when I never wanted to see my parents as the source of the mental and physical scars I wore.

Shucking and jiving is the usual way to cover up sensitive matters with prison humor. This was how John, a 28-year-old, bulky, 6'3" man serving 25 to life for murder, started when I asked him, while others listened, about the scars on his face. He said, "these scars came from kicking ass and in the process getting my ass kicked, which was rare and few. My father taught me how to fight when I was maybe five or six, and I had to learn from him beating on me."

John explained that his father had loved him enough to teach him how to

fight when he was only five years old. He grew up with a loving fear of his father. He pointed out to me a very noticeable and nasty scar on his upper shoulder and laughingly went on to say that his father had hit him with a steel rod when John had tried to protect his mother from being beaten by his father.



Most of us had seen this scar but never had the nerve to ask about it. As we stared at the imprinted gash, John seemed to feel ashamed. Avoiding me with his eyes, he went on to show us many other scars. He had total recall of the smallest details surrounding these violent events that had haunted him, as many abuse memories do. He had spent more than half his life in one institutional setting or another, so as he went on explaining, he projected a cold, fearsome, even boastful smile on his face. None of what he was sharing did he want us to see, even remotely, as child abuse. He tried with smiles, jokes, and jive talk to hide what he himself was feeling in his heart.

This was especially true when he showed us a gash on his back that was hidden by a tattoo of a dragon. It was an ugly scar — like that of a slave who had been whipped. As John directed me closer to see it, he said, "Rub your finger down the dragon's spine." As I did so, I felt a thick tight string that moved nastily like a worm beneath the layer of his skin.

"Damn, John, what in the hell happened to you?"

My question made him laugh, and the others joined in. At the time, I didn't understand the humor of something so terrible, but I forced myself to smile. John explained that when he was nine or ten, his father chased him with a cord. John ran and tried to hide under a bed. He grabbed the springs under the bed and held on as his father pulled him by the legs and hit his back repeatedly with the cord until he fell unconscious and woke later with a very deep flesh wound. Again with a cold smile on his face, John admitted jokingly that that was the last time he ever ran from his father.

David and Pete told similar stories of beatings occurring at an early age, which spoke of a life that brought us to one of the worst prisons in the country. Society could learn a great deal from these stories. It scares me to realize that most prisoners will eventually re-enter society and father children and repeat on their own children what has happened to them. With no programs in most prisons that speak to childhood abuse, a high percentage of the prisoners abused as children will ultimately do this. Thus the

cycle of abuse and crime will continue.

As for me, I spoke to them very openly about my parents' physically and mentally abusing me. I told them how my mother had left me and my sisters alone for days with our newborn twin brother and sister when I was only four years old. The baby boy died from a crib death which I always believed was my own fault, since I had been made responsible for him. I told how I had been abandoned by my parents when I was only five years old. I told them of the pain and hurt that I carried through more than a dozen institutions and how all these

events made me lash out against everything. I never wanted to look inward to face my hurt, yet I was crying out for help long after my parents' mistreatment.

These men were not able to talk openly as I did. To hear me face my past saddened them because what they heard — and couldn't accept — was their own unspoken childhood abuse. We fell silent around the weight-lifting bench as we squatted down and stared across the yard at the other men exercising.

Not all the scars I saw on men were inflicted in a home setting by abusive parents. Some of them had been inflicted in gruesome institutions that further embedded our upbringing, callously embittering our hearts. I first met John when we were both in youth homes in Southern California. We were only eleven years old. For years we traveled together through the juvenile system until the penitentiary became our final stop.

I believe that institutionalization is a kind of refuge for many men from the devastation of their childhood. Most prisoners who were abused as children were taken out of the custody of their natural parents at a very early age and placed in foster homes, youth homes, or juvenile halls, to protect them from further abuses. In most cases, the children adopted these settings as a protective shield that kept them safe. Prisons are a continuation of this same painful refuge.

This was my own unconscious attitude during my 15+ years of institutionalization. Not until I read a series of books on adults who had been abused as children and about healing the shame that binds persons to their pasts, did I begin examining my childhood experiences, unraveling the hidden causes of going from one youth institution to the next. I never really tried to stay out of these places, and neither did my friends.

John and I spoke again later that day, walking together along the fence. He said to me, "You know something? The day I got used to getting beaten up by my father and by counselors in all those group homes was the day that I knew nothing would ever hurt me again. Everything that I thought could hurt me, I saw as a game. I

had nothing to lose and just about everything to gain. A prison cell to me is something that will always be here for me."

I realized that John was speaking for most of the men I had met in prison. Secretly we all like it here. This place welcomes a man who is full of rage and violence. Here he is not abnormal, not different. Here, his rage is nothing new. Prison lifestyle is an extension of his inner self. We have learned to abuse and re-abuse ourselves by coming in and out of places like this.

"Look around," I told him. "Don't we say that we are *men* out here on this exercise yard? But there would be much greater power in seeing ourselves first as *human beings*. I bet if you truly thought of yourself as one human being and of me and others out there as more human beings, you would gradually wonder freely and openly about the nature of your life. If you can replace your false manhood with your human existence, all those experiences you had as a child will seek to come out. Human beings cry," I said; "don't be surprised that you cry in confronting your past with human love."

Finally, I confided to John my wish earlier that morning, that I had been there when my mother died. He asked, "Hey, didn't you say that she neglected you?"

He was right. She did. But am I to neglect myself as well by wishing that I wasn't there, that she wasn't my mother, that I didn't still feel love for her? ∞

Jarvis Masters
P.O. Box C-35169 3-AC-56
Death Row, San Quentin State Prison
San Quentin, Ca 94974

from North Coast Xpress

Ed Mead is out!

Ed Mead, a class war P.O.W. who served 18 years, primarily in the Washington state prison system, was released earlier this fall. Mead, a co-editor of *Prison Legal News*, was convicted for his participation in the George Jackson Brigade (GJB), an armed resistance group that operated in the Seattle area in the mid-seventies.

Mead, who served more than 3 times as long as non-politicos sentenced for similar "crimes" was quite active throughout his prison days. Bulldozer appreciates the fact that although our politics are much different than Mead's, he always acted in a most comradely fashion towards us.

Welcome out, Ed. We look forward to continuing to work together towards our common goals.

Mead will continue to work with Paul Wright on *PLN* even though the terms of his parole make it impossible for Wright and him to have direct communication. But given all he has been through, Ed will definitely work around such state-imposed obstacles.

Prison Legal News remains the best source of information for jailhouse lawyers in the united snakes (not to insult this remarkable creature), providing coverage of most recent court decisions affecting u.s. prisoners. To subscribe to *Prison Legal News*, the suggested donation is \$12.00 for individuals. They also collect stamps.

Prison Legal News
P.O. Box 1684
Lake Worth, FLA 33460

To submit articles, artwork etc., mail them to:

Paul Wright
#930783
Washington State Reformatory
P.O. Box 777
Monroe, WA 98272

Independence/Freedom

...an open letter to Afrikan Youth...

Brothers and sisters: The first thing I want to say is that I love you. And the second thing I want to say is we can win; we can win our liberation, but in order to win our liberation we have got to Think Positively. We have to believe that we can win, and if we don't believe it, we are whipped before we start.

There is a great number of us (Afrikan) Youths who acknowledge the fact that the "Afrikan People" in this most racist, capitalist kountry are confronted with a dangerous situation, and we have to look at these dangers realistically. We can't continue to have this subjective, distorted, irrational fear. We, the Afrikan Youths — of amerika — have to remove these obstacles that stand in our "path of revolution"; that prevent us from winning our total liberation as an oppressed nation. We can no longer sit and wait for our elders to make the conscious decision to talk revolution. We are the ones who are dying on street corners — caught between this so-called war on drugs. We are the ones who are being placed in these amerikkkan extermination camps (sentenced to death). We're the ones who are constantly being deprived of the human right to exist; every time an uncivilized cracka' comes around, one of us is assassinated just upon the basis of our skin color.

We have to make it very clear to these oppressors that *we are not apologizing for our response!* Nor are we accepting any apology for the murder of one of us! It has to be made known that no revolution is peaceful. No revolution has bloodshed on one side! You know, a lot of these so-called Black nigger officials talk that "stop the violence, increase the peace" nonsense, but why is it that every time one of us is murdered we have to "increase the peace" or "stop the violence"? You know brothers and sisters, we have to make it very incisive to these (negroes), whomever they may be, that the youth are positively displeased with these dictators who run this "kountry" and their subordinates.

Therefore, we want *peace*, but we realize that a large amount of us will have to die in order to get that peace, *world peace*. We are facing the most difficult times of

our young lives, a lot of decisions are gonna be hard for us to make.

Freedom from mental slavery

But if we want a better future for our younger brothers and sisters, then we will have to come to this kollektive determination that *revolution* in white amerikkka is our mere alternative. The amerikkkan konstitution was never written for Afrikan People, but rather to "emancipate" us into a different kind of slavery; mental slavery ... So, I would say (and continue to say) that the Civil Rights struggle of the sixties (60s) was a march for integration. Now that many of us can sit in the same room with white folks, we feel that we've made it. Now that we can vote and put "niggers" in office, we feel that we've made it. But young people growing up in this racist kountry today are catching the full impact of racism, and racism is just a by-product of kapitalism. The logic behind that above statement is this: Historically, when the (Pigs) whites invaded Afrika, they invaded it for profit, and Afrikans were their property. When we were brought to this kountry and converted into slaves, that opened the doors for our exploitation and oppression. We were murdered then, and we are being murdered now.

Genocide

You hear all these Jews speak of the "holocaust" — and not to denounce them or to deprive them of that human right to express their pain and sorrow over the loss of many of their loved ones — but what about the Afrikan "holocaust"? What about the 25,000,000 of us who were murdered coming through the "Middle Passage"? What about the continuation of those murders that are taking place as I speak? Yes, genocide has been (and is presently) in effect. The amerikkkan government doesn't need human hands anymore; he has "machines" to replace them.

Therefore, the government is wipin' us out massively. Prisons and brutality is the order of the day in this kountry, and joblessness and homelessness is a consequence of this fucked up amerikkkan economy.

Brothers and sisters, somewhere, somehow, we have to concentrate on building some sort of "Social-Economical Relationship" amongst ourselves, as to where we can develop our own institutions to educate our people about our own culture and history, along with the contributions we made in the development of the world. We can't, as young people, continue to depend upon our enemy to give us freedom, and we can't wait on no blessing to come and put a dedicated Afrikan in the seat of government to change our oppressive-repressive living conditions — government reform is not our solution!

It has been proven that these government programs aren't for the betterment of Afrikan People, and neither are these so-called Black organizations that are supposedly in the best interest of Black People. But in all reality, most of these organizations that are in existence are counter-revolutionary and agent-provocateur.

We, as New Afrikan Youths, have to collectively decide which road we want to take to win our liberation for land and self-determination; "Do we want to take the Road of Revolution, or do we want to continue to wait for government reform to solve our internal/external malfunctions as a national/international oppressed class?" Brothers and sisters, our politics should be geared toward the political-military aspects of struggle (though not limited to them) as opposed to passive, reformist, rhetorical resistance. Philosophical ideology shouldn't truly matter as long as one is against imperialist government, and bourgeoisie politics shall be unacceptable — we don't need change within the system!! We need change of the system — eradication, not reformation — in commemoration of slain Afrikan Youths and the victims' families ...

In Black solidarity ...

- JONATHAN JACKSON
- GEORGE JACKSON
- MALCOLM X
- FRED HAMPTON
- MARK CLARK
- YUSEF HAWKINS
- PHILLIP PANNELL
- LAMOUNT IONE
- TASHA MASSEY
- GAVIN CATO
- THE CENTRAL PARK YOUTHS
- TONY AMOS
- THE HOWARD BEACH CASE
- THE 9 YOUTHS MURDERED AT CITY COLLEGE
- ELLANOR BUMPER
- THE LATINO YOUTH WHO WAS MURDERED BY THE POLICE IN NEW YORK

and to countless others who were murdered by the reactionary government forces in this kountry over the recent years...

"Power of an Idea"

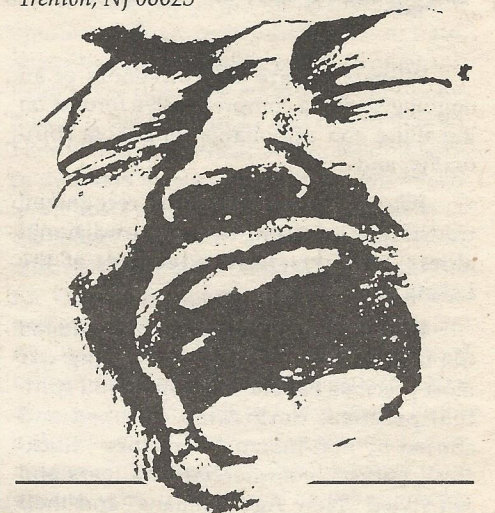
One person cannot bring about justice to this land ...

Two people cannot bring about justice to this land ...

But if two and two and fifty makes a million,

we'll see that day come around ...
we'll see that day come around ... ∞

Tafawa T. Balagoon #77297
C.N. — 861 N.J.S.P.
Trenton, NJ 08625



Racialism *cont'd. from centre*

which we must learn to discover and dig up jewels and the vital energy to fund and fuel and adorn our struggles against "Amerika". In this regard, New Afrikans are far ahead of progressive North Americans, who have basically only reacted in various ways to the struggles of New Afrikans and other captive nations as opposed to going among the deaf, dumb and blind North Americans to seriously struggle to overcome racism and the "Amerikan" world-view (perhaps this can be a topic for a future article, *insha'Allah*, God willing). But in summing up, it should be said that the reactionary racist views many of us hold need to be confronted — it's not going to be an easy nor an overnight task, it requires looking at "self", but nevertheless it is a very necessary task. Emotionalism is no substitute for the truth, and thus this process must rest on dialectical and objective rationale and not subjective stereotypes. It has never failed to amaze me how men who claim to be "enemies" based on racialistic mentalities can collaborate in vice and corruption in these prisons, but when it is about coming together to confront our enemy — the *real* one who's holding the keys, locking us down, beating us down and taking our rights, there seems to be 1001 difficulties and excuses. Once the racist mythologies are broken (*insha'Allah!*), a fundamental common ground can be found in the realization that no one is inherently evil, wicked or savage, and despite our ethnic and cultural differences, the bottom line is that the one thing we all are is inherently *human*. And only our righteousness or lack thereof should determine the level of respect and solidarity we lend to each other in confronting our common enemy and oppressor.

Hopefully this article will stimulate some objective thinking towards fostering this sense of humanity and consciousness. "Verily, by the token of time through the ages, man is at loss; save those who believe and do righteous deeds; and join together in the mutual teaching of truth and enjoin one another to bear with fortitude (what befalls on the struggle in its way)" Holy Qur'an (103:1-3) *Alla'hu Akbar!* ∞

In Struggle,

Abd al-Bari #31561
P.O. Box 557/M.C.C.
Westville, IN 46341

Who you be-ing?

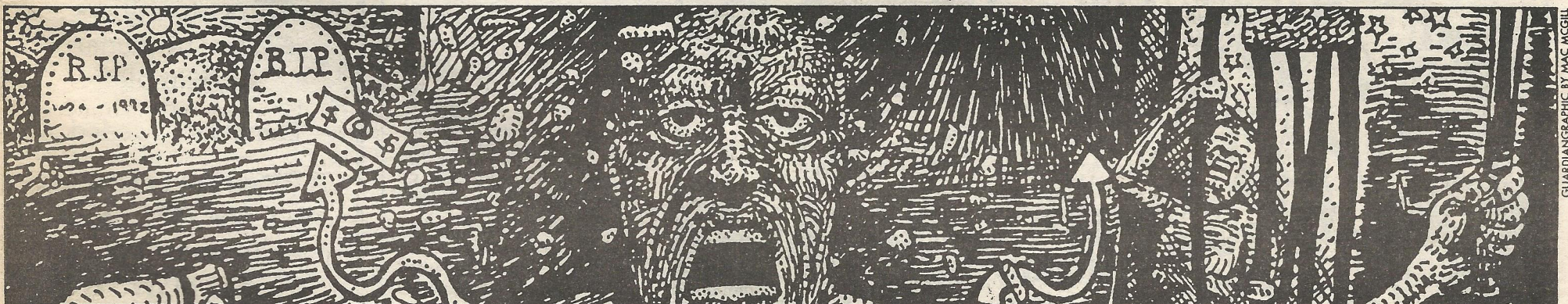
You Afrikan Brother — nobody tell you, you just be. Like pollenate nature, you fertilize life with your struggle & historical vocation; swelling tidehearts, pumping courage through saturated veins, bleeding freedom on scars of hopeless resignation, you be, pyramid brother through timeless spiral native affinity.

You Afrikan Sister — nobody tell you, you just be. Like truth telling waters, splashing against the shores of arid despair; your strength permeates the serums of cure, and welfare lines raising rising fists of tomorrow's love and trust. You be, fertility sister, prolific in birthing Kwame Sekou, Kojo, Assata, Sundiata Generations.

You Afrikan People — nobody tells you, you just be. Like the sands of an hour glass, your time be history against the pages of perjured exclusion diaspora. Kindred of enigmatic connections. Who named you Negro, Colored, Light brown/dark/high yellow/Black?

You be the Path that lights the Way!
You be Afrikan!

Massai Khaban



Native Warriors declare Holy War against desecration

Whereas we are the convenors of an ongoing series of comprehensive forums on the abuse and exploitation of Lakota spirituality; and

Whereas we represent the recognized traditional spiritual leaders, traditional elders, and grassroots advocates of the Lakota people; and

Whereas for too long we have suffered the unspeakable indignity of having our most precious Lakota ceremonies and spiritual practices desecrated, mocked and abused by non-Indian "wannabes", hucksters, cultists, commercial profiteers and self-styled "New Age shamans" and their followers; and

Whereas with horror and outrage we see this disgraceful expropriation of our sacred Lakota traditions has reached epidemic proportions in urban areas throughout the country; and

Whereas our precious Sacred Pipe is being desecrated through the sale of pipe-stone pipes at flea markets, powwows, and "New Age" retail stores; and

Whereas pseudo-religious corporations have been formed to charge people money for admission into phony "sweatlodges" and "vision quest" programs; and

Whereas sacreligious "sundances" for non-Indians are being conducted by charlatans and cult leaders who promote abominable and obscene imitations of our sacred Lakota sundance rites; and

Whereas non-Indians have organized themselves into imitation "tribes", assigning themselves make-believe "Indian

names" to facilitate their wholesale expropriation and commercialization of our Lakota traditions; and

Whereas academic disciplines have sprung up at colleges and universities institutionalizing the sacreligious imitation of our spiritual practices by students and instructors under the guise of educational programs in "shamanism"; and

Whereas non-Indian charlatans and "wannabes" are selling books that promote the systematic colonization of our Lakota spirituality; and

Whereas the television and film industry continues to saturate the entertainment media with vulgar, sensationalist and grossly distorted representations of Lakota spirituality and culture which reinforce the public's negative stereotyping of Indian people and which gravely impair the self-esteem of our children; and

Whereas individuals and groups involved in "the New Age movement," in "the men's movement," in "neo-paganism" cults and in "shamanism" workshops all have exploited the spiritual traditions of our Lakota people by imitating our ceremonial ways and by mixing such imitation rituals with non-Indian occult practices in an offensive and harmful pseudo-religious hodgepodge; and

Whereas the absurd public posturing of this scandalous assortment of pseudo-Indian charlatans, "wannabes," commercial profiteers, cultists and "New Age shamans" comprises a momentous obstacle in the struggle of traditional Lakota people for an adequate public appraisal of the

legitimate political, legal and spiritual needs of real Lakota people; and

Whereas this exponential exploitation of our Lakota spiritual traditions requires that we take immediate action to defend our most precious Lakota spirituality from further contamination, desecration and abuse;

Therefore we resolve as follows:

1. We hereby and henceforth declare war against all persons who persist in exploiting, abusing and misrepresenting the sacred traditions and spiritual practices of our Lakota, Dakota and Nakota people.

2. We call upon all our Lakota, Dakota and Nakota brothers and sisters from reservations, reserves, and traditional communities in the United States and Canada to actively and vocally oppose this alarming take-over and systematic destruction of our sacred traditions.

3. We urge our people to coordinate with their tribal members living in urban areas to identify instances in which our sacred traditions are being abused, and then to resist this abuse, utilizing whatever specific tactics are necessary and sufficient — for example demonstrations, boycotts, press conferences, and acts of direct intervention.

4. We especially urge all our Lakota, Dakota and Nakota people to take action to prevent our own people from contributing to and enabling the abuse of our sacred ceremonies and spiritual practices by outsiders; for, as we all know, there are certain ones among our own people who are prostituting our spiritual ways for their own

selfish gain, with no regard for the spiritual well-being of the people as a whole.

5. We assert a posture of zero-tolerance for any "white-man's shaman" who rises from within our own communities to "authorize" the expropriation of our ceremonial ways by non-Indians; all such "plastic medicine men" are enemies of the Lakota, Dakota and Nakota people.

6. We urge traditional people, tribal leaders, and governing councils of all other Indian nations, as well as all national Indian organizations, to join us in calling for an immediate end to this rampant exploitation of our respective American Indian sacred traditions by issuing statements denouncing such abuse; for it is not the Lakota, Dakota and Nakota people alone whose spiritual practices are being systematically violated by non-Indians.

7. We urge all our Indian brothers and sisters to act decisively and boldly in our present campaign to end the destruction of our sacred traditions, keeping in mind our highest duty as Indian people: to preserve the purity of our precious traditions for our future generations, so that our children and our children's children will survive and prosper in the sacred manner intended for each of our respective peoples by our Creator.

Wilmer Stampede Mesteth
(Oglala Lakota)
Traditional Spiritual Leader and Lakota Culture Instructor
Oglala Lakota College
Pine Ridge, S.D.

Darrell Standing Elk (Sicango Lakota)
President
Center for the SPIRIT
San Francisco, CA and Pine Ridge, SD

Phyllis Swift Hawk
(Kul Wicasa Lakota)
Tiospaye Wounspe Waakiye
Wanblee, SD

Declaration of war against exploiters of Lakota spirituality

"Hoka-hey! The warriors still live!", was the early morning war cry following the thunderous crash of a Sun dance tree against the arbor, which awakened the camp of more than 100 New Agers and wannabe Indians.

On the morning of August 21, 1993, an unspecified number of Native people went to the compound of Hank Neese, faculty member at the University of Maryland, who calls himself Chief Wild Goose, to serve notice that Native people will no longer tolerate non-natives abusing and desecrating Native ceremonies.

The group walked onto Neese's property, in Glenelg, MD, where he had been conducting the Sun dance ceremony and sawed their tree down, confiscated the four directions flag and an American flag which was posted at the East Flag. Only one person came out of their tent, but was per-

suaded to return to his tent.

One of the members said that politely warning such people was a waste of time and only served as free publicity for other wannabes searching for that type of gathering. "A case in point is Ohio, where Dennis Banks went to a demonstration and made a public statement while the ceremony continued," the unnamed member said, "but here, we went and stopped the ceremony."

The group also left behind on the freshly cut tree stump, a written statement, which says:

Warning to all Plastic Medicine Men and Wannabe Natives

1992 concluded 500 years of racism, suppression, and exploitation of Native culture and religion.

We are now taking an active position against those who misuse, abuse, and

appropriate our spirituality. Our own traditional Elders and Native people have sanctioned us to take any action that we deem necessary to close these events down, and shut you down we will.

This action is only the beginning of our campaign to end phony "spiritual gatherings" and expose wannabe "medicine men". We will no longer tolerate non-native people desecrating our ceremonies!

This is your only warning. Do not continue your conduct which mocks our sacred way of life. We will be observing you today, tomorrow, and anytime we find you gathered like cockroaches carrying on in this disrespectful way. We will be there.

All my relations

Hoka-hey,

The Warriors

Another group member acknowledged that there was the risk of imprisonment and injury, but their plan was developed to avoid those risks and stop the ceremony, "our mission was successful," this person said, "and we have proven by our actions that it can be done."

A third member said that what all Native people must remember is that we are surrounded by a government whose laws are in contradiction to our way of life. "Their laws were never made to protect our people, nor are they our laws. As sovereign people, we must assert our own laws as the First people of Turtle Island, not the First Americans. First

American is what I call a descendant of Native prisoners of war who have assimilated into the colonial government. We cannot afford to think of ourselves in that way. We have an identity that is older than the blood of Crazy Horse on this land. The Europeans have only begun to bury their dead on this land in the past two centuries, but our burial grounds have been here before Jesus Christ walked this earth. As a result, the Europeans have dug up our graves and placed the remains of our ancestors in boxes at the Smithsonian."

One member said that he has always told people to consider that "we gave them land to raise their families, and they raped her. We gave them medicine to heal their people, and they patented it. We gave them food to feed their people, and they sold it. We gave them government to care for their people, and they used it to oppress. Now they think to appropriate our spirituality, well, the line has been drawn!"

The group encourages Native people to launch similar actions across the country to convince other plastic medicine men and wannabes that "we will defend our land, our people and our sacred spirituality."

August 21, 1993



Prison News Service

free to prisoners
\$10/yr for others
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Donations needed

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Prisoners with HIV/AIDS Support Action Network

Prisoners with HIV/AIDS Support Action Network (PASAN) is a Toronto based coalition formed to help address the needs of prisoners with HIV/AIDS and to advocate for policies on HIV/AIDS in the prisons. Our members include ex-prisoners and representatives from a variety of community-based organizations involved with prison issues and/or HIV/AIDS, and PASAN is called upon by corrections services both provincially and federally to consult on issues of HIV/AIDS and prisons.

Our goal is to provide prisoners with the information necessary to protect themselves from contracting HIV and to offer support services to prisoners living with HIV/AIDS so that they can maintain their health both inside the institution and after release. In addition to offering referral services and counselling, PASAN also conducts educational sessions on HIV/AIDS with prisoners and ex-prisoners. PASAN will also provide HIV/AIDS education and training for correctional staff.

We believe that the AIDS crisis in the Canadian prison system is a product of government inaction. HIV transmission could be prevented and the health of prisoners with HIV/AIDS could be improved by the implementation of a comprehensive HIV/AIDS policy and practice.

PASAN maintains five guiding principles:

- 1) Prisoners with HIV/AIDS have a basic right to maintain their health.
- 2) Prisoners have the right to protect themselves against HIV infection.
- 3) Prisoners have the right to keep their health status private, and prisoners with HIV/AIDS should be able to keep their HIV/AIDS status confidential.
- 4) Prisoners have the right to informed consent with respect to HIV antibody testing and HIV/AIDS treatment.
- 5) HIV/AIDS support, education and treatment programs should be run by community-based organizations who are allowed into prisons, and through prisoners' peer support models.

PASAN maintains that differences based on race, culture, gender, sexual orientation, mental and physical ability must be taken into consideration and appropriately addressed. Also, educational programs and materials must be made available in various languages and at varying literacy levels.

In the future, PASAN will be contributing regular articles to PNS to discuss our work and the developing situation with HIV/AIDS in the Canadian prison system. We hope that these articles will allow us to reach many prisoners in Canada who might be unaware of our existence, as well as to contribute to the growing HIV/AIDS education and support movement in prisons both here and in the U.S.

While PASAN's mandate is to work within the Canadian system, we would like to hear from any prisoners and ex-prisoners willing to share their experiences of living with HIV/AIDS on the inside, or who want to discuss their experiences with HIV/AIDS peer education and counselling. ∞

You can write to us at:

PASAN
517 College Street, Suite 327
Toronto, Ontario
M6G 4A2

or call 416-920-9567 Toll Free in Ontario only
1-800-263-9534

The American Indian in the White Man's Prison: A Story of Genocide



The American Indian in the White Man's Prison: A Story of Genocide is out and looks beautiful. This "Collective Statement by Native Prisoners, Former Prisoners and Spiritual Leaders of North America" was edited and coordinated by Little Rock Reed who remains underground to avoid persecution, reimprisonment and perhaps even murder, by the state of Ohio. Not too surprisingly, the book was published by a small Native American publishing company rather than the major publishing house as once looked possible. I'm sure that we don't even need to know the details, to know what the issues were that resulted in such a change.

As Little Rock notes the book "is an invaluable resource not only for Native prisoners and their attorneys challenging religious freedom violations in prisons in the U.S., but it is also a valuable resource for anyone challenging the conditions of control units and control unit prisons as well as other constitutional deprivations with respect to prisons and parole systems, as well as pre-trial viola-

tions of constitutional rights."

The book is huge, weighing in at 2-1/2 pounds. (It is just over 8-1/2" x10-7/8" in size for anyone in a prison which has size restrictions on "books", as though somehow a large sized book is more subversive than a small one.) The price is \$25.00 in U.S. funds, plus postage as follows:

	Ist Class	Book Rate
U.S.	5.75	3.50
Canada (2-3 weeks)	6.75	4.50
Mexico (2-3 weeks)	7.75	4.75
Europe (2-3 weeks)	15.75	4.75

The publisher, Uncompromising Books, is unable to provide free copies of the book to prisoners at this time. However, as a non-profit native American-operated company devoted to protecting the environment and supporting the struggle of indigenous peoples, if and when the book turns a profit, some of the royalties will be set aside to cover the costs of providing copies to prisoners, with Native cultural groups in the U.S. and Canada being given priority.

We will be doing a full review of this important book in a future issue of PNS. Write:

Uncompromising Books
P.O. Box 1760
Taos, N.M. 87571

Bulldozer notes

Financial concerns: Bulldozer's financial support has always come from having access to a union wage. It has allowed us to operate for all these years with only a minimal regard for fund-raising. Donations and subscriptions, though always crucial, have never covered more than a third of our costs. But with these costs always climbing, and with the attack on union wages being particularly severe in Ontario over this past year, we have reached a point where we need to raise more money in order to ensure that we can continue to produce five issues a year. This trend to "more work for less money" — the curse of workers everywhere — has also reduced the amount of time that is available for doing the various political projects with which we're involved, including PNS.

Subscriptions: The business side of doing a paper has never appealed to us, but, like anything else, if one is to do something, it might as well be done right. So, recently we've been mailing subscription renewal notices to non-prisoner subscribers. We will be continuing to do so. This has definitely improved the flow of money this fall. We appreciate the response and are particularly encouraged by the number of people who have sent along extra money. But no one will ever be turned down for not paying the full subscription price. Just send what you can afford. This particularly applies to the families of prisoners.

Prisoner subs: In general we would like to hear from prisoners every six or seven issues. We have begun sending out letters to prisoners who have been on the mailing list for some time. The response to the letters is interesting. Many prisoners do

get the paper without any problems, and it is encouraging to hear from those who respond to know that our work is appreciated. Other prisoners though do have problems. If they aren't getting the paper, the letter we send lets them know that they are indeed on our mailing list, and that there is a problem somewhere along in the mail-room. We will try to assist any prisoner wishing to challenge this censoring of the mail. For some prisoners who have been transferred, the letter we send will be forwarded even though the paper itself isn't, and it reminds them to send in a change of address. We will remove the name of any prisoner who does not respond to our letters. Currently we mail about 1500 copies for free to prisoners in the U.S. So we must ensure that our mailing list is reasonably up-to-date, and these letters to prisoners are the best way to do so. Once such a letter has been sent, you will get only one more copy unless we hear from you.

Lost mail: Unfortunately, the company that had been doing our 2nd class mailing into the U.S. went bankrupt just before we mailed out the last issue. (And it seems that they did a very poor job on issue # 41, hence, one of the reasons why many people did not get that issue.) It also meant that much of the mail that was sent to the Lewiston, N.Y. Post Office Box over the late summer and into the fall never got forwarded to us. We will resend out subscription letters to all those who were sent notices in August and September whose response may have been lost. Any Changes of Address sent during this period of time to the Lewiston Post Office Box may also have been lost. So if you sent in a change of address, but didn't get a copy (and are seeing someone else's), or if the paper was forwarded to you, please send in another change of address. Sorry about that. But the company currently doing our mailing seems to be much more competent, so you should get better service from them.

American address, Canadian address: Our American address, Box 1284, Lewiston, New York, is a requirement of our second class mailing permit in the U.S. We do get the mail from there, but not directly. It comes through a private mailing services company, and we have less control of it than the mail that comes to Toronto. We know that it is cheaper to mail within the U.S., and that prisoners must often use two 29-cent stamps to mail letters up here. But since we do get the mail from the Toronto Post Office directly, it is preferable that everything, particularly articles or legal letters, get sent to Toronto, but it isn't absolutely necessary.

Students, professors or anyone else who uses a university library: One of the most likely sources of increased funding for PNS are university and college libraries. We think that any university or college that

offers courses in Law, Criminology or anything to do with social justice issues should be subscribing to PNS. So if you're a student, approach a friendly professor and see if they'll put in a request to the library. The library can either send a request to us directly, or order through Faxon, a company through which many libraries place their subscription orders. (The library will be familiar with Faxon.) Prisoners who are taking university courses could also encourage their professor to recommend that the library get a sub to PNS. This is a key step in securing long term funding for us. Institutional subs are \$25.00 a year, with a high renewal rate, and a complete collection of back issues for libraries can net us more than \$300.00 Canadian. Any assistance in this will be much appreciated. Write to us if you want more information or if you have any ideas that might be of use. ∞

